



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif-Lam-Meem</i> ¹	الْم
2. Allah, no an <i>elaha</i> (a deity) except Him, The <i>Hayyo</i> (Ever-Living), The <i>Qayyume</i> ² (Ever-Sustainer).	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿١﴾
3. <i>Nazzala</i> ([He] repetitively descended) on you ⁸ The Book ^x by the right, <i>mussaddeqan</i> ³ (accepter as credible) for what (had been) between its ^x both hands; ^{w4} and [He] descended The Torah ^w and The Euangelion. ^{x5}	نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢﴾
4. Of before, a <i>hudan</i> (divine-guidance) ^x for the mankind; and [He] descended the Criterion; verily who ^r unbelieved they ^z by Allah's <i>Aya'te</i> ^w (Qur'anic statements/ messages) for them (is) a torment severe, and Allah (is) Mighty, revenge possessor.	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٣﴾
5. Truly Allah, neither hides on Him a thing in the Earth ^w and nor in the Heaven. ^w	إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٤﴾
6. He Who portrays/ fashions you ^b in the wombs show [He] wills; no an <i>elaha</i> (a deity) except Him, The Mighty The <i>Hakeemo</i> ⁶ (infinite <i>bekmah</i> ⁷ (wisdom) Possessor).	هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾
7. He Who descended on you ⁸ The Book ^x of it ^x <i>Ayton</i> ^w (Qura'nic statements) <i>muhkama'ton</i> ^{w8} (eternally unchangeable) ^w they ^y (are) The Book's ^x <i>ummo</i> (origin/ mother); and others ^w resemblers-she; ^{ym9} so as-to whom ^r in their hearts (is) a deviancy, ^x then <i>yattabe'ona</i> ¹⁰ (they ^z closely-follow) what resembled of it ^x <i>ebtegha'a</i> (earnestly-questing) the <i>fetna'te</i> ^w (unbelief/ tumult) ^w and <i>ebtegha'a</i> its ^x <i>ta'anee'le</i> (ultimate:	هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ

¹ See the details in the *Lexicon* attached to this Translation.

² The word “الْقَيُّومُ” is one of Allah's most beautiful attributive names meaning: The Ever Sustainer of life and every thing in existence, and that is Allah (SWT).

³ The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

⁴ The expression: “between its both hands” is an Arabic tongue expression meaning “before=in front of.”

⁵ The early writings of the founder and designator of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation with respect to the Torah.

⁶ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁷ See the *Lexicon* attached to this Translation for “*hekma*.”

⁸ See the *Lexicon* attached to this word Translation for elaboration.

⁹ That is they are allegorical, and impart different meanings over time or to different perceptions. The suffix “-she”^m is for the feminine “ت.”

¹⁰ See the *Lexicon* attached to this Translation for the distinction between “تبع”= followed and “اتبع”= closely-followed.

construing/explanation); and not knows its^x *ta'aweela* (= *ta'awee'le*) except Allah and the *ra'sekhoona*¹¹ (firmly and profoundly established-ones) in the erudition/knowledge say they:^z we believed by it;^x all/each (are/is) from *ende* (springing from the munificence of/by Rule of) our Lord; and not *yadhbakkaro* (repetitively-remisce) except the *alba'be*'s¹² (hearts-intellects)'s possessors.

تَأْوِيلَهُ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا
يَذْكُرُ إِلَّا أَهْلُ الْأَلْبَابِ ﴿٦٧﴾

8. (O), our Lord: let-not [You^s] swerve our hearts after when *badaytana* (divinely-guided us [You^s]); and let-grant for us [You^s] from *ladon*¹³ (directly and possessively from) You^s a mercy^w; verily You^s You^s (are) The *Wahhabo* (iterative-Granter).

رَبَّنَا لَا تَرْغَ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٦٨﴾

9. O, our Lord: verily You^s (are) the mankind's Gatherer for a day^x no suspicion^x (is) in it; verily Allah not unfulfills the appointment.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ ﴿٦٩﴾

10. Verily who^r unbelieved they^z never enrich/suffice¹⁴ *a'n*¹⁵ (regarding) them their possessions, and neither their children from Allah a thing; and those, they (are) The Fire's^w fuel.¹⁶

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿٧٠﴾

11. As wont/praxis (of) Pharaoh's *aal'e* (family/house-kin/chiefs/followers) and who^r (were) of before them, they^z denied by Our *Aya'te*^w (messages/signs/proofs) so took them Allah by their offenses; and Allah (is) hard/severe (in) the punishment.

كَذَّابٌ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِن
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٧١﴾

12. Let-say [you^s] for whom^r unbelieved they^z, shall (be) worsted you^z and (shall be) thronged you^z to Hell^w and wretched (is) the *mehad* (bed/resting place/cradle/-fixed expanse).

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ
وَتُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ
الْمِهَادُ ﴿٧٢﴾

13. *Qad* (already and affirmatively) was for you^b an *Ayaton*^w (message/sign/proof) in *fe'a'tay'ne*^w (two: bands/military detachments/groups)^w both (of) them met; a *fe'aton*^w (band/military detachments/group)^w mutually fights in Allah's path while another^{w17} unbeliever;^w they^z see them twice their-like, the eye's seeing; and Allah supports¹⁸ by His succor whom^p [He] wills; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *aebratan* (instructive parable/example) for the *abssa're* (insights-/discernments) possessors.

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فُتُتَيْنِ
الَّتِيقْتَا فِعَةً تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلِهِمْ
رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ
مَنْ يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً
لِّأُولِي الْأَبْصَارِ ﴿٧٣﴾

¹¹ The word "ra'sekhoona" is a subjective, masculine, plural noun for which there is no English equivalent, meaning: *be-they* that are firmly and profoundly established people.

¹² See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab's* possessors.

¹³ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which is closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See *اللسان*.

¹⁴ The word "تُغْنِي" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task or requirement. Hence "enriches" is superior.

¹⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁶ The word "الوقود، بفتح الواو" is primarily firewood, but also it could mean any fuel. See *اللسان*.

¹⁷ The word "أُخْرَى" is feminine, singular noun, hence: "another^w." So, *unbeliever^w* is superscripted ^w.

¹⁸ The word "يُؤَيِّدُ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone possesses.

14. (*Had been*) adorned for the mankind love (*of*) the (*carnal*) desires:^w [of]¹⁹ the women, and the sons, and the heaps (*of*) the heaped-up of [the] gold and [the] silver, and [the] horses^w the *musawwama'te* (*marked/ imprinted*), and the *an'aa'me*²⁰ (*cattle/ sheep/ goats/ and camels*)^w and the *bartha* (*tillage/ cultivation*); *tha'leka* (*afar-that-it*)^x (*is*) a *mata'ao*²¹ (*resource for transitory worldly delights*) (*of*) the life^w (*of*) the world; ^w and Allah has *husno*²² (*ultimately meritorious beauty*) the *ma'aabe*²³ (*willful-return*).

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ
مِنْ بَنِي النَّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنْ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتْنُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَعَابِ ﴿١٤﴾

15. Let-say [*you*]: shall *ouna'bbe'okom* ([I] *inform you*^b by piece-of-significant-and-availing-news) by *kbayren* (*choicer/ superior/ worthier*) than *tha'lekum* (*collective-afar-that*); for whom^r *ettaqaw* (*they who had reverentially guarded not to displease Allah*) *enda* (*by munificence of/ by Rule of*) their Lord gardens^w run^w from under it^w the rivers, immortals they^z (*are*) *init*; ^w and spouses (*wives*) *muttabharaton* (*they^y having been purged*); and a *redhwanon* (*ultimate delight-/ gratification*) from Allah; and Allah (*is*) *Basseeron* (*keenly: Seer/ Omniscient*) by the *eba'de* (*worshippers/ submitters*).

قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ
لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

16. Who^r say they:^z (O), our Lord verily we, we believed, so Let [*You*]^s forgive for us our offenses and let- [*You*]^s preclude us (*from*) The Fire's^w torment.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ ﴿١٦﴾

17. The *ssabereena* (*people of patience*) and the *ssadeqeena* (*always-truth-enforcers*), and the *qa'neteena* (*they who are: devotedly obeyers/ submitters*), and the he-expenders, and the *mustaghfereena* (*forgiveness he-seekers*) by the *as'ha're* (*dawns' ere*).

الصَّابِرِينَ وَالصَّادِقِينَ
وَالْقَانِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

18. Witnessed/ testified Allah that no an *elaba* (*a deity*) except Him, and the angels and possessors (*of*) the erudition/ knowledge, *Qa'eman*²⁴ (*constantly-Stander-/ Maintainer [He]*) by the *qeste*²⁵ (*absolute justice post removal of injustice*); no an *elaba* (*a deity*) except Him, The Mighty The *Hakeemo*²⁶ (*infinite hekma Possessor*).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَكُ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

19. Verily the religion *enda* (*by: Rule/ Dicta/ Munificence*) (*of*) Allah (*is*) [the] Islam; and not differed who^r *oto* (*had been given/ accorded they^r*) the book except from

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
وَمَا اخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ

¹⁹ That is *for*, but “*of*” is more descriptive as “*of*” indicates “*selectiveness*” versus “*for*” suggests “*entireness*.”

²⁰ The word “the *an'am*” = “*الأنعام*” or “*na'am*” “*تعم*” means those animals that have cloven hoof (*foot*) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels.

²¹ The word “*متاع*” = “*mata'ao*” is rooted in the word “*مَتَعَ*” with many meanings, among them: a resource for transitory worldly delight. See the *Lexicon* attached to this Translation for elaboration.

²² Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See الهادي

²³ The word “*المآب*” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

²⁴ The word “*قائماً*” is an adverbial construct; see إعراب القرآن، لمحمود صافي والطبري. For lack of a better word in English to depict this adverbial sense the word “*constantly*” was prefixed to “*Maintainer*.” I chose “*Maintainer*” in its sense of “*keeping in state of constant efficiency and validity*,” a state doable by Allah only.

²⁵ The word “*القسط*” is not just “*justice*” = “*العدل*.” Thus, “*القسط*” is absolute justice post removal of the injustice. See the *Lexicon* attached to this Translation for the difference between “*القسط*” and “*العدل*.”

²⁶ See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيم*.”

after what came (to) them the erudition/knowledge, *baghyyan* (selfish excessiveness/ transgression) among them; and whoever [he] unbelieves by Allah's *Aya'te*^w (messages/signs/proofs) then verily Allah (is) swift (in) the reckoning.

إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

20. So *en(if)* mutually they^z argued you^s then let-say [you^s]: *aslamto* (I consigned) my face (i.e. entity) for Allah, and who^p *ettaba'an*²⁷ ([he] who closely followed me); and let-say [you^s] for whom^p *oto* (they^z had been accorded) the book, and the *ommeyeena*²⁸ (they who are unlettered/ the Arabs): *a'aslamtom* (have you^s become Muslims); so *en(if)* *aslamo* (they^s became Muslims), then *Qad* (already and affirmatively) *ihdadaw* (they^s found and accepted the divine-guidance); and if they^z diverted, then verily only on you^s (is) the announcement, and Allah (is) *Basseeron* (keenly: Seer/ Omniscient) by the *eba'de* (worshippers/ submitters).

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ
لِلَّهِ وَمَنْ أَتَّبَعَنْ وَقُلْ لِلَّذِينَ أُوتُوا
الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

21. Verily who^r they^z unbelieve by Allah's *Aya'te*^w (messages/signs/proofs) and they^z kill²⁹ the prophets by other than a right, and they^z kill whom^p command they^z by the *qeste* (absolute justice post removal of injustice) of the mankind, so *bashsher*³⁰ (let-tell you^s pleasant tidings to) them, by a painful torment.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

22. Those who^r (*had*) miscarried^w their works^w in the world^w and the Hereafter; ^w and not for them of succorers.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٢٢﴾

23. Have not [you^s] seen to whom^r *oto* (they^z had been allotted/ accorded) a lot of the book, they^z (are being) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (are) shunners.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. *Tha'leka* (afar-that-it/ that) ^x (is) because verily they said: never touches/betides us The Fire^w except days *ma'adoda'ten*^w (a few/ countables) ^w and beguiled them in their religion what they^z were *yaftarona* (they^z craft a lie for fraudulent end).

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا
النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ
وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا
يَفْتُرُونَ ﴿٢٤﴾

25. So how *edha*³¹ (when) We gathered them for a day^x no suspicion (is) in it^x and (*had been*) fulfilled-she^{y32} every self^w what earned-she^y while they (are) not *yodh'lamoona*³³ (to be wronged they^z).

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا
رَيْبَ فِيهِ وَوُفِّيتْ كُلُّ نَفْسٍ مَا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

²⁷ The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبَعَ" not "تَبَعَ"

²⁸ The word "أُمِّيِّينَ" (referring to the Arabs) is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So I resorted to transliteration and parenthetical explanation. Also the "أُمِّيِّينَ" could mean the Gentiles.

²⁹ The word "kill" here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind prophet vis-à-vis messenger).

³⁰ See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashsheron* = بَشِّرَ / يُبَشِّرُ / مَبَشِّرٌ.

³¹ This "إِذَا" is not a conditional article, See *المصون لت أحمد الحلبي*, *اعراب القرآن*, *لـ محمود صافي*, *مغني اللبيب*.

³² The word "وُفِّيتْ" from "وَفَاءٌ" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "وُفِّيتْ" means had been endeavored and gathered the last part of an obligation and fulfilled it.

³³ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

<p>26. Let-say[you^s]: <i>Allahumma</i>³⁴ (O, Allah) Owner (of) The proprietorship;^x to'atey ([You^s] accord/give) the proprietorship^x for whom^p[You^s] will and [You^s] wrest The proprietorship^x from whom^p [You^s] will; and [You^s] aggrandize/dignify whom^p [You^s] will and [You^s] humiliate whom^p [You^s] will; by Your^t Hand³⁵ (is) the <i>khayro</i> (mercy/revelation/goodness/worthiness/possession/provision/power/rain); verily You^g (are) over every thing (is) Omnipotent.</p>	<p>قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكُ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكُ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾</p>
<p>27. [You^s] transpierce the night in the <i>naha're</i> (between sunrise and sunset); and [You^s] transpierce the <i>naha're</i> in the night; and <i>tokbrejo</i> ([You^s] emerge/produce) the <i>bayya</i> (living/alive) from the <i>mayye'te</i>³⁶ (eventually dying entity) and <i>tokbrejo</i> the <i>mayye'te</i> from the <i>bayya</i>; and <i>tar'zeqo</i> ([You^s] grant provisions/victuals for sustenance to) whom^p [You^s] will by other than a count.</p>	<p>تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾</p>
<p>28. Let-not <i>yattakhethee</i>³⁷ (they^z take and make) the believers the unbelievers <i>awle'ya</i>³⁸ (allies/guardians) of without/- lesser than³⁹ the believers; and whoever [he] does <i>tha'leka</i> (afar-that-it)^x then (that is) not of Allah in a thing, except that <i>tattaqo</i> (you^z reverentially guard not to displease Allah) from them a <i>toqattan</i>^w (a circumspective precaution;^w and <i>youbadhdberokum</i> (cautions you^b) Allah <i>Nafsabo</i>⁴⁰ (Hissel, i.e. His retribution), and to Allah (is) the destiny.</p>	<p>لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٨﴾</p>
<p>29. Let-say[you^s]: <i>en</i>(if) you^z hide what (is) in yourⁿ chests or you^z disclose/flash it^x Allah knows it^x and [He] knows what (are) in the Heavens^w and what (are) in the Earth;^w and Allah over every thing (is) Omnipotent.</p>	<p>قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾</p>
<p>30. Day finds each self^w what worked-she^y of <i>khayren</i>^x (goodness/desirables/provision/worship)^x <i>mubdharan</i>⁴¹ (that which was presented/produced predeterminedly vis-à-vis time and place); and what worked-she^y of an ill^x [it^w] longs⁴² if that (were) between it^{w43} and between [it^x]⁴⁴ an <i>amadan</i>⁴⁵ (term-limit end) afar; and <i>youbadhdbero-kum</i> (cautions you^b) Allah <i>Nafsabo</i>⁴⁶ (Himself, i.e. His retribution),</p>	<p>يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمْ اللَّهُ</p>

³⁴ The expression “اللهم”= “يا الله” means a call of *invoking/ supplicating/ beseeching* Allah.

³⁵ Some say that the “hands” are *symbols* of divine Might. What must be remembered is that *none* in existence *like* Allah, so there is *no-way* to compare Allah's "Hands" with anything.

³⁶ The word “*mayye'te*” is *commonly confused with* “*may'te*,” has no exact English equivalent *per se*. So, “*mayye'te*” is best approximated by an entity that will be *eventually-dying*, whereas “*may'te*,”= “ميت” with a *sokoon* on the “ي” means “dead”. The Qur'an is 100% consistent in this regards.

³⁷ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الإنخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always taking and presuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.

³⁸ The word “اولياء” could also mean: friends, protectors, allies.

³⁹ That is *besides or in preference to* the believers.

⁴⁰ That is His *retribution* if you^f violate His Criteria of established *Sahreyah* maxims.

⁴¹ The word “*mubdharan*”= “محضرًا” is *passive objective noun* rooted in the past tense verb of “حضر.” So “محضرًا” means: *presented predeterminedly vis-à-vis time and place*, such as the student in a classroom.

⁴² The word “تود” means having an *earnest desire* for some thing *beyond reach*, i.e. it *cannot materialize in life*, but *surely will materialize in the Hereafter*.

⁴³ This “it^w” refers to the “النفس” (the self^w), in Arabic a *feminine gender*, so its^w reference *must be feminized*.

⁴⁴ This “it^x” refers to “السوء” the ill, in Arabic a *masculine gender*, so its^x reference *must be made masculine*.

⁴⁵ The word “الامد”= “نهاية الاجل,” i.e. the term-limit end. See *اللسان*.

⁴⁶ See the *Lexicon* attached to this Translation regarding “*Nafsabo*.”

and Allah (is) Ra'oofon⁴⁷ (iteratively Forbearer/Clement) by theeba'de(worshippers/ submitters/ slaves).

نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٦٧﴾

31. Let-say [youⁿ]: en (if) were you^c loving Allah then ettabe'oney⁴⁸ (let-you^z closely-follow me) (then) Allah (shall) love you^b and [He] forgives for you^b yourⁿ offenses; and Allah (is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٨﴾

32. Let-say[youⁿ]:let-obey you^z Allah and the messenger; then en (if) they^z diverted, then verily Allah loves not the unbelievers.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٦٩﴾

33. Verily Allah estafa⁴⁹ (superlatively and exclusively selected) Adam and Noohan (Noah) and aala⁵⁰ (family/ house/ kin/ chiefs/ followers) Ebraheema (Abraham), and aala Imrana over the worlds.

﴿٧٠﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٧١﴾

34. A progeny^w some (of) it^w of some; and Allah (is) Sa'meeon⁵¹ (Acute-Hearer/Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٧٢﴾

35. Edh (when) said-she^y Imran's [woman] (i.e. wife): my Lord, verily I vowed for You^g what (is) in my belly, votary⁵²; so taqabbal⁵³ (let-clemently accept [Youⁿ]) from me, verily You,^g You^s (are) The Sa'meeo⁵⁴ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), The Omniscient.

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾

36. Then lamma (when/whence) delivered-she^y her, said she:^y my Lord, verily I delivered her a female; and Allah (is) knowinger by what delivered-she;^y and not the male (is) like the female; and that I named her Maryama (Mary); and verily I refuge her by You^g and her offsprings (too) from the Satan, the ra'jeeme (he-who is ever multitudinously stoned/ cursed).

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٧٤﴾

37. So taqabbala⁵⁵ (clemently accepted) her, her Lord by an acceptance hasanan (ultimate meritorious deed); and

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا

⁴⁷ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

⁴⁸ The word “closely” is used to intensify the word “follow,” as the Arabic is “اتَّبِعُوا” not “تَبِعُوا.”

⁴⁹ The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (b) it means it is exclusivity, of “الأصطفاء,” that is “الأصطفاء” is exclusively for a single element. See the Lexicon to this Translation for elaboration and specific examples.

⁵⁰ The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders. (4) The distant indistinguishable human apparition. It is also used to ennoble and dignify.

⁵¹ See the Lexicon attached to this Translation for this multi-meaning word the “Same'o”= “المُسمع.”

⁵² The word “muharraran”= “محرراً” is an objective, masculine singular noun, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary.

⁵³ The word used in The Qur'an is “تقبل” not “إقبل”=accept. Thus, “تقبل” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, تقبل= [You] clemently accept.

⁵⁴ See the Lexicon attached to this Translation for this multi-meaning word the “Same'o”= “المُسمع.”

⁵⁵ In this case, as in this great Ayah, Allah clemently or mercifully accepted Mary's rearing.

sprouted⁵⁶ her [He] a sprouting *hasanan*; and [He] (caused to) sponsor her *Zacharia*; every when [he] entered on her the niche⁵⁷ [he] found *enda* (by) her a *rez'qan*^x (provision/victual)^x; said [he]: O, *Maryamo* (Mary) wherefrom⁵⁸ for you^y this; said she^y: it^x (is) from *ende* (by munificence of/by Rule of) Allah; verily Allah *yarzoqo* (grants provisions/victuals) whom^p [He] wills by other than a count.

نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ
عِنْدَهَا رِزْقًا قَالَ يَمْرِئُمِ أَنَّى لَكَ
هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ
اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٠﴾

38. Afar-there⁵⁹ prayed (to) /invoked *Zacharia* his Lord, said [he]: my Lord let-grant [You^s] for me from *ladon*⁶⁰ (directly and possessively from) You^s a good^w progeny;⁶¹ verily You^s (are) *Sa'meed*⁶² (Acute-Hearer-/favorable Answerer to) the prayer/invocation.

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ
رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٢١﴾

39. So [called-she^y] him the angels^{x63} while he (was) standing/stander praying in the niche: verily Allah *youbashshero*⁶⁴ (tells pleasant tidings to) you^s by *Yahya* (John), *mussaddeqan*⁶⁵ (accepter as credible) by a word⁶⁶ of Allah, and a master/forbearer, and *hassoran*⁶⁷ (chastely abstainer) and a prophet of the *ssa'lebeena* (righteous-people).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي
فِي الْمِحْرَابِ أَنْ اللَّهُ يُبَشِّرُكَ
بِغُلَامٍ مُصَدِّقًا بِكَلِمَةٍ مِنْ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنْ
الصَّالِحِينَ ﴿٢٢﴾

40. Said [he]: my Lord/lord⁶⁸ wherefrom⁶⁹ (to) be for me a *gholamon*⁷⁰ (boy) while *qad* (already and affirmatively) attained me the agedness/elderliness and my [woman] (i.e. wife) (is) a barren/sterile; said [He/he]: like *tha'leka* (afar-that-it/that)^x Allah does what [He] wills.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ
بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٢٣﴾

41. Said [he]: my Lord/lord, let-make [You^s]/you^s for me an *Aya'tan*^w (sign); ^w said [He/he]: your^t *Aya'to*^w = (*Aya'tan*^w is) that [you^s] speak not (to) the mankind (for) three days, save symbolically;⁷¹ and let-remember

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ
آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ

⁵⁶ The word “أَنْبَتَهَا,” “sprouted her,” not only in the sense of *began* her growth but *developed* her, which is yet another meaning of “sprout.”

⁵⁷ The word “niche” = “مِحْرَاب” named “مِحْرَاب” to worship in it, meaning to wage war ageist the Satan.

⁵⁸ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁵⁹ In Arabic the words: “هَنا,” “هَناكَ,” and “هَناكَ” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” Thus, “هَناكَ” implies that *Zacharia*’s prayer came later, i.e. not there and then when Mary said: “verily, Allah provides whom He wills without count.”

⁶⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See *اللسان*.

⁶¹ The word “ذُرِّيَّةً” linguistically has double meaning: (1) ancestry or (2) progeny. See *اللسان*. In this context progeny seems to be what applies.

⁶² See the *Lexicon* attached to this Translation for this multi-meaning word the “Same’o” = “الْمُسْمِعُ.”

⁶³ See the *Lexicon* attached to this Translation for the word “المَلَائِكَةُ” although in the plural what is meant is one great angel, that of *Gabriel*. Some time in the Arabic tongue expressions they say: where are the “princes” or the “bosses” when they mean the prince or the boss respectively. Also, since the “المَلَائِكَةُ” = angels, is a “broken plural” in Arabic Grammar, its reference is feminized, hence “called-she” him.”

⁶⁴ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashheron* = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ.

⁶⁵ The word “*mussaddeqan*” is more than an “affirmer,” it is accepter of the referent as credible.

⁶⁶ The expression “by word of Allah” means Allah’s messenger and prophet *Isa* (Jesus) peace be upon him and his chaste mother, who came into existence by Allah’s word: “be” and he became.

⁶⁷ The word “حَصُورًا” is a subjective noun in the intensive form, meaning he who is abstainer (from sexual activities, while capable of doing it). That is to say: he who is chastely abstainer.

⁶⁸ The word “رَبِّ” in “رَبِّ” here could mean: (1) Allah or (2) the Arch Angel, *Gabriel*. See *الفرطبي*.

⁶⁹ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom.

⁷⁰ The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

⁷¹ That is gesturally.

[your^s] your^t Lord myriadly, and *sabbeh*⁷² (let-say [your^s]: *subhana Allah*) by the *aasbeyye*⁷³ (the early part of night) and the *ebka're*⁷⁴ (a little after sun rise until mid-day).

أَيَّامٍ لَا رَمَزًا وَأَذْكُرُ رَبِّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥١﴾

42. And *edh* (when) said-she^y the angels (Arch Angle Gabriele): O, Maryamo (Mary) verily Allah *esstafa*⁷⁵ (superlatively and exclusively selected) you^y and *tahba'ra'ke* ([He] purged you^y) and *esstafa* [He] you^y over the worlds' women.

وَإِذْ قَالَتِ الْمَلَأِكَةُ يَمْرَيْمُ إِنَّ
اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ ﴿٥٢﴾

43. O, Maryamo (Mary): *uq'no'tee* (let-you^r: devotedly-obey/-submit) for your^y Lord and let-kowtow [you^r s] and *erka'ey* (let-markedly bow [you^r s] i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).

يَمْرَيْمُ أَقْبَتِي لِرَبِّكِ وَأَسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٥٣﴾

44. *Tha'leka* (that-afar-it/that) (is) of the invisible *an'ba'e*⁷⁶ (significant-and-availing-tidings)^x [We] reveal⁷⁷ it^x to you;^g and you^g were not *laday*⁷⁸ (directly present by) them *edh* (when) throwing they^z their pens (arrows), which (of) them (should) sponsor Maryama (Mary); and you^g were not *laday* them *edh* dispute they^z (as to the sponsorship of her upbringing).

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يَخْتَصِمُونَ ﴿٥٤﴾

45. *Edb* (when) said-she^y the angels (Arch Angle Gabriele) O, Maryamo (Mary) verily Allah *youbashshero*⁷⁹ (tells pleasant tidings to) you^y by a word from Him, his name (is): the Messiah *Esa* (Jesus), Maryama's (Mary's) son, notable/prestigious in the world^w and the Hereafter^w and of the *mugarrabeena* (he-who is among the ones brought nighest to Allah).

إِذْ قَالَتِ الْمَلَأِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ
الْمُقَرَّبِينَ ﴿٥٥﴾

46. And [he] speaks (to) the mankind in the cradle and *kahlan* (maturely) and of the *ssa'leheena*⁸⁰ (righteous-people).

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٥٦﴾

47. Said-she^y: my lord (Arch Angle Gabriele) where-from⁸¹ (to) be for me a child⁸² while not *yamsas* (touch/come-on to/had sexual relation with) me a human; said [he]: like *tha'leka* (that-afar-it/that) Allah creates what⁸³

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ
يَمَسْسَنِي بَشَرٌ قَالَ كَذَٰلِكَ
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا

⁷² The phrase “*subhana Allah*,” means: *Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

⁷³ The word: *العشي* = “early part of night,” as there is no English equivalent for “*العشي*”.

⁷⁴ The word: *إبكار* = the time period spanning a little after sun rise until mid-day.

⁷⁵ See the *Lexicon* attached to this Translation or footnote 657 above for elaboration on this word.

⁷⁶ See the *Lexicon* attached to this Translation for “*naba'a*.”

⁷⁷ The word “*نوحى*” is rooted in “*نوحى أو أوحى*” which denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “*الوحي*” is *fire* or *king*. See *اللسان*.

⁷⁸ The word “*لدى*” in “*لديهم*” from “*لدى*” is closer than “*عند*” as you can say: “*عندي مال و المال ليس بقبضتك الآن*” so “*لدى*” which *closerspatially and more specific*. So, “*directly present by*” (them) seems to indicate such closeness. See *اللسان*.

⁷⁹ See footnote 644 above regarding *يُبشّر*.

⁸⁰ The Arabic word “*الصالحين*” is plural for “*صالح*,” of which he, *Esa*, is one of them. The English word “*righteous*” is an adjective so no plural for it; hence, *salehen* (righteous people). He spoke in the “*cradle*” as a *phenomenal sign/proof* exonerating his chaste mother, and “*maturely*” as *Allah's Prophet and Messenger* to the Israelites.

⁸¹ See footnote 681 above, regarding “*أتى*.”

⁸² The word “*ولد*” applies to a “*son*” or a “*daughter*.” See *الهادي*.

⁸³ The particle “*ما*” is “*إسم موصول*” = *conditional noun/particle*; or “*ما*” = “*إسم موصول*” = *connective noun* meaning *that which*. See *الدر المصون*, *ل احمد الحلب* and *إعراب القرآن*, *لمحمود صافي*.

[He]wills; if [He] judged a matter ^x so verily only says [He] for it ^x : let-[you ^s] be so [it ^s] is.	فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾
48. And [He] teaches him the book, ^{84*} and the <i>hekмата</i> ^{w85} (<i>wisdom</i>) ^w and the Torah and the Euangelion. ⁸⁶	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿١٨﴾
49. And a messenger to Israel's sons: <i>anney (that I) qad (already and affirmatively) came (to)you^b by an Ayaten^w (miracle/ sign/ proof)^w from yourⁿ Lord; verily [I] create for you^b of the mud like the bird's-mold^x then [I] blow in it;^x then [it^s] be^w a bird^x by Allah's leave; and [I] cure the <i>akmah (blind at birth)</i> and the leper; and [I] quicken the deceased, by Allah's leave; and <i>ouna'bbe'o ([I] inform by piece-of-significant-and-availing-news to) you^b by what you^z eat and what you^z save in yourⁿ houses; verily in <i>tha'leka (that-afar-it/that) surely (is) an Ayatan^w (sign/ proof)^w for you^b en(if) you^c were believers.</i></i></i>	وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مَرَبَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنْ فِي ذَلِكَ لَآيَةٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٩﴾
50. And <i>mussaddeqan⁸⁷ (accepter as credible)</i> for what (<i>had been</i>) between-my-hands ^w (<i>i.e. before me</i>) of the Torah; and to legitimize [I] for you ^b some (<i>of that</i>) which ^x (<i>had been</i>) illegitimated on you ^b ; and I came (<i>to</i>) you ^b by an <i>Ayaten^w (miracle/ sign/ proof)^w from yourⁿ Lord; so <i>ettaqo (let-reverentially guard you^s not to displease)</i> Allah and let-you^z obey [me]⁸⁸.</i>	وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مَرَبَ التَّوْرَةِ وَلَأَجَلَ لَّكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلًا
51. Verily Allah (<i>is</i>) my Lord and your ⁿ Lord, so let-worship Him you; ^z this (<i>is</i>) <i>Sse'ratten (path)</i> straight.	إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٢٠﴾
52. Then <i>lamma (when/ whence)</i> sensed <i>Esa (Jesus)</i> from them the unbelief said[he]:who ^a (<i>are</i>)my succorers to Allah; said the Disciples: we (<i>are</i>) Allah's succorers, we believed by Allah and let-witness/ testify[you ^s] by-such we surely(<i>are</i>)Muslims(<i>consigners to Allah</i>).	فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢١﴾
53. (O),our Lord: we believed by what (<i>had</i>) descended You ^s and <i>ettaba'na (we closely-followed)</i> the messenger, so let-[You ^s] write us with the witnesses.	رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٢٢﴾
54. And machinated they ^z machination, and Allah (<i>is</i>) <i>khayro (superior/ worthier)</i> of the machinators.	وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٢٣﴾
55. <i>Edb (when)</i> Allah said: O, <i>Esa (Jesus)</i> , verily I am <i>mutawafeeka⁸⁹ (receiving you^s whole)</i> and raising you ^s to	إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مَرَبَ

⁸⁴The word "الكتاب"=book, or "الكتابة"=writing, i.e. *hand-writing*. See القرطبي.

⁸⁵ See the *Lexicon* attached to this Translation for "bekma."

⁸⁶ This translator does *not* believe it is *fit* to parenthetically state "*the Gospel*" for the *Euangelion*, as the *Euangelion* is the *pure and unaltered divine Book* to Isa (Jesus); whereas the *Gospel* is *verifiably* authored book by *mostly unknown* authors; and is *verifiably* full of errors and contradictions.

⁸⁷ The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

⁸⁸ The letter "ن" in "أطيعون" by Arabic (*Linguistic*) Rule, is called "نون التخييف" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁸⁹ The word متوفيك = المسيح عليه السلام سوف يموت بعد رجوعه إلى الأرض. أني مستلمك كاملاً، أي ليس فقط بالروح دون الجسم وقاتله المسيح الدجال. أنظر اللسان So *mutwaffeka*=I am receiving you^s in whole, i.e. *body and soul*.

Me, and purging you ^s [I] from whom ^r unbelieved they; ^z and [I am] making whom ^r <i>ettaba'aka</i> ⁹⁰ (<i>they^z who closely followed you^s</i>) above whom ^r unbelieved they; ^z to The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day; afterwards to Me (<i>is</i>) your ⁿ return then [I] rule among you ^b in what you ^c were in it ^x differing.	الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾
56. So as-to who ^r unbelieved they; ^z then [I] torment them a hard/severe torment in the world ^w and the Hereafter ^w and not for them of succorers.	فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾
57. And as-to whom ^r they ^z believed and they ^z worked the righteous-works ^w so fulfills ⁹¹ (<i>for</i>) them [He] their remunerations; and Allah loves not the <i>dha'lemeena</i> ⁹² (<i>injustice-doers</i>).	وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
58. <i>Tha'leka</i> ^x (<i>that-afar-it/that</i>) ^x [We] recite it ^x on you ^s of the <i>Aya'te</i> ^w (<i>messages/signs/proofs</i>) and The <i>Thekro</i> (<i>Qur'an</i>) The <i>Hakeeme</i> , ⁹³ <i>infinite hekma</i> ⁹⁴ Possessor).	ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾
59. Verily <i>Esa's</i> (<i>Jesus's</i>) parable/example <i>enda</i> (<i>by rule of</i>) Allah (<i>is</i>) like Adam's parable/example, [He] created him of <i>tora'ben</i> (<i>crushed sand</i>); afterwards [He] said to him: let-[you ^s] be, so [he] is.	إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾
60. The right (<i>is</i>) from your ^t Lord so let-not be [you ^s] of the dubitantes.	الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِنَ الْمُمْتَرِينَ ﴿٦٠﴾
61. So whoever [he] mutually argued you ^s in him (<i>Esa/-Jesus</i>) from after what came (<i>to</i>) you ^s of the knowledge-/erudition, then let-say [you ^s]: let-come you ^z : [we] summon our sons and your ⁿ sons and our women and your ⁿ women and our selves ^w and your ⁿ selves ^w afterwards <i>nabta'bel</i> ([we] <i>elaborately supplicate-/mutually curse</i>), then [we] make Allah's curse on the liars.	فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾
62. Verily this (<i>is</i>) surely it ^x (<i>is</i>) the narrative ^x the right; ^x and not of an <i>elaben</i> (<i>a deity</i>) except Allah; and verily Allah (<i>is</i>) surely He (<i>is</i>) The Mighty The <i>Hakeemo</i> ⁹⁵ (<i>infinite hekma</i>) ⁹⁶ Possessor).	إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾
63. So <i>en</i> (<i>if</i>) they ^z diverted, then verily Allah (<i>is</i>) Omniscient by the corrupters.	فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾
64. Le-say [you ^s]: O, folks (<i>of</i>) the book let-come you ^z to a <i>sawa</i> * (<i>just/mutually equitable</i>) word between us and [between] you: ^b that not [we] worship except Allah and [we] partner not by Him a thing; and let-not <i>yattakhetha</i> ⁹⁷ (<i>take and make</i>) some (<i>of</i>) us some (<i>as</i>)	قُلْ يَتَّهَلُّوا أَلَيْسَ الْكِتَابُ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا

⁹⁰ The word "closely" is used to intensify the word "followed," as the Arabic is "اتَّبَعُوكَ" not "اتَّبَعُوكَ."

⁹¹ The word "يُوفِّي" in "يُوفِّيهِمْ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "يُوفِّي" means endeavor and gather the last part of an obligation to fulfill it.

⁹² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁹³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹⁴ See the *Lexicon* attached to this Translation for "hekma."

⁹⁵ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹⁶ See *Lexicon* attached to this Translation for "hekma."

* The word "سواء" means عدل=just, as it is an adjective=نعت, i.e. qualitative/descriptive; qualifying كلمة=word.

lords of lesser than/without Allah; then, <i>en(if)</i> they ^z diverted, then let-say [<i>you</i> ^s]: let-testify/witness you ^z by-such we surely (<i>are</i>) Muslims (<i>consigners to Allah</i>).	مَنْ دُونَ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾
65. O, the book's folks, wherefore mutually you ^z argue in <i>Ebraheema</i> (<i>Abraham</i>) while not (<i>had been</i>) descended-she ^y the Torah ^w and the Euangelion ^{x98} except from after him; do then not reason you. ^z	يَتَأْهَلُ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾
66. Ha you ^f these mutually argued you ^c in what for you ^b by it ^x erudition/knowledge, so wherefore mutually argue you ^z in what not for you ^b by it ^x erudition-/knowledge; and Allah knows and you ^f know not.	هَئَانَتْ هُنَالَا حَبَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾
67. Neither was <i>Ebraheemo</i> (<i>Abraham</i>) a Jewish and nor a <i>Nasraneyyan</i> (<i>Christian</i>); [and,] but [<i>he</i>] was <i>haneefan</i> ⁹⁹ (<i>soundly leaning[he]</i>) Muslim, and [<i>he</i>] was not of the <i>musbre-keena</i> (<i>he-they who partner deities with Allah/ he-polytheists</i>).	مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾
68. Verily worthiest (<i>of</i>) the mankind by <i>Ebraheema</i> (<i>Abraham</i>) (<i>are</i>) surely who ^r <i>ettaba'a</i> (<i>they^x who closely followed</i>) him, and this ^x [the] prophet, and who ^r they ^z believed; and Allah (<i>is</i>) the believers' <i>Wa'leyon</i> (<i>Guardian/ Ally</i>).	إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾
69. Longed-she ^{y100} a <i>ta'efa'ton</i> ^w (<i>a group/ faction/ party</i>) ^w of the book's folks if ¹⁰¹ they ^z (<i>could</i>) mislead you ^b and not they ^z mislead except themselves ^w while not perceive they. ^z	وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾
70. O, you the book's folks: wherefore you ^z unbelieve by Allah's <i>Aya'te</i> ^w (<i>miracle/ igns/ proofs</i>) while you ^f witness.	يَتَأْهَلُ الْكِتَابِ لِمَ تَكْفُرُونَ بِقَايَةِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾
71. O, you the book's folks: wherefore addle you ^z the right ^x by the falsehood ^x and you ^z conceal the right ^x while you ^f know.	يَتَأْهَلُ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٢﴾
72. And said-she ^y a <i>ta'efa'ton</i> ^w (<i>group/ faction/ party</i>) ^w of the book's folks: let-believe you ^z by which ^x (<i>had been</i>) descended on who ^r they ^z believed the <i>naha're's</i> ^x (<i>between sunrise and sunset</i>) face ^{x102} and let-unbelieve you ^z its ^x end ^x ; <i>la'allā</i> (<i>craving currently unavailable deed that/perhaps</i>) they return they. ^z	وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾
73. And let-not believe you ^z except for whom ^p [<i>he</i>] followed your ⁿ religion; let-say [<i>you</i> ^s]: verily the <i>buda</i>	وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ

That is how المفسرون say. For example, among them: القرطبي، الطبري، ابن كثير، and many others.

⁹⁷ The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ” as stated in لسان العرب; therefore, “تَتَّخِذُ” is *always* taking and presuming some thing about what was taken. Thus, it is *not* just the mere taking.

⁹⁸ See the Lexicon attached to this Translation for the word “Euangelion,” presumably the “Gospel.”

⁹⁹ The word “حنيفاً” = “ميلاً” in this Ayah is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹⁰⁰ The word “ودت” translated as “longed-she^y” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is *not* going to happen.

¹⁰¹ The particle “لو” since it is a future-connected verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See معني اللبيب، ابن هشام.

¹⁰² The expression “day's face,” is Arabic tongue expression meaning the beginning of the day.

(divine-guidance) (is) Allah's *huda*; that *youa'ta* (to be accorded/given) an *abadon*¹⁰³ (a: unique one/lone/any-one) like what *oteytom* (you^f had been accorded/given) or they^z mutually argue (with) you^b *enda* (by rule of) yourⁿ Lord; let-say [you^s]: verily the munificence^x (is) by Allah's hand^{w104} *youa'tey* ([He] accords/gives) it^x (to) whom^p [He] wills; and Allah (is) *Wa'seon*¹⁰⁵ (Surrounder and encompassing all things), Omniscient.

قُلْ إِنْ أَلْهَدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنْ أَلْفَضَلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٤﴾

74. Particularizes [He] by His mercy^w whom^p [He] wills, and Allah (is) possessor (of) the munificence the great.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

75. And of the book's folks whom^p *en(if)* [you^s] entrust him by a talent^{x106} *youaddey*¹⁰⁷ (he personally delivers or performs his full obligations due to) it^x to you;^g and of them whom^p *en(if)* [you^s] entrust him by a *dinar*^x (a gold coin)^x not *youaddey* it^x to you^g except when^o/as-long-as¹⁰⁸ you^g bided on him standing/stander; *tha'leka* (afar-that-it/that)^x (is) because verily said they:^z not on us in the *ommeyeena*¹⁰⁹ (they who are unlettered/the Arabs) a path; and say they^z on Allah the untruth while they know.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِدَهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِدَهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

76. *Bala*¹¹⁰ (certainly-not); whoever [he] fulfilled¹¹¹ by his covenant and *ettaqa* (he had reverentially guarded not to displease Allah), then verily Allah loves the *mutaqeena* (reverential guarders against Allah's displeasure).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾

77. Verily who^r purchase they^z by Allah's covenant and their *ayma'ne* (oaths) a little price, those for them no *kbalaqa*¹¹² (good-portion/lot) in the Hereafter,^w and neither Allah speaks (to) them nor looks at them [He] The *Qeyamatey's*^w (Judgment's) Day, nor *youzakakey*¹¹³ (He: exculpates/befits/suits and blesses) them, and for them (is) a painful torment.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾ وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونِ أَلَسْتُمْ بِمَالِكِيهِمْ

78. And verily of them surely a team, they^z twist their tongues by the book^x to you^z reckon it^x of the

¹⁰³ See the *Lexicon* attached to this Translation regarding “أحد.”

¹⁰⁴ Some maintain that the “hands” are symbols of divine Might or Power.

¹⁰⁵ The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “*T*” and the word “*was'eon*” also with a capital “*W*,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁰⁶ A *talent*” = “*قنطار*” is an amount of weight equal to 1,200 ounces of gold, used in ancient time.

¹⁰⁷ With respect the word “*youaddey*,” it is to be noted that it is from “*أداء*,” meaning: *personally performing* (the obligation), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in contrast to “*waffa*” = “*وفى*” paid the full obligations in any way.

¹⁰⁸ See the *Lexicon* attached to this Translation regarding “*بما المصدرية*.”

¹⁰⁹ See the *Lexicon* attached to this Translation regarding “*أميين*.”

¹¹⁰ The word “*bala*” = “*indeed-not*” is absolutely *not* synonymous to “*yes*” = “*نعم*,” see the *Lexicon* attached to this Translation for more elaboration.

¹¹¹ The word “*وفى*” from “*الوفاء*” = “*التمام*,” meaning *gathering the last component of any obligation to make it a whole*. So, “*وفى*” means had *endeavored and gathered the last part of an obligation and fulfilled it*.

¹¹² The word “*خلاق*” has two similar but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See *الهادي*.

¹¹³ The word “*يزكّهم*” that's, and Allah is knowinger, [He] *exculpates, befits/suits and blessed*. See *التفاسير* and *اللسان*.

<p>book^x while it^x (is) not of the book;^x and say they:^z it^x (is) from <i>ende</i> (springing from/ by rule of) Allah while it^x (is) not from <i>ende</i> Allah; and they^z say on Allah the untruth while they know.</p>	<p>وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾</p>
<p>79. Not was for a human that <i>youna'tey</i> (accords/gives) him Allah the book^x and the rule¹¹⁴ and the prophet-hood^w afterwards [he] says for the mankind: let-you^z be <i>ebadan</i> (worshippers/slaves) for me of without-/lesser than Allah; [and,] but let-you^z be <i>rabbaneyyena</i> (Lordly-clerics) by what you^c were teaching the book and by what you^c were studying.</p>	<p>مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾</p>
<p>80. And not commands you^b [he] to <i>tattakbetho</i>¹¹⁵ (you^r take and presume) the angels and the prophets lords; would [he] command you^b by the unbelief after <i>edh</i> (when) you^f (are) Muslims.</p>	<p>وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾</p>
<p>81. And <i>edh</i> (when) took Allah the prophets' <i>meethaqa</i>^{x116} (ratified-covenant) ^x for what <i>aa'taytokom</i> ([I] accorded-/gave you^b) of a book and <i>hekmaten</i>¹¹⁷ (wisdom); afterwards came(to) you^b a messenger <i>mussaddeqon</i>¹¹⁸ (accepter as credible) for what (is) with you^b to assuredly¹¹⁹ believe you^z by him and surely assuredly succor him you^z; said [He]: have acknowledged you^c and took you^c on <i>tha'lekum</i> (collective-afar-that/that) <i>essrey</i>¹²⁰ (my severe, heavy, personal, and most burdensome pledge/obligation); said they:^z we acknowledged; said [He]: then let-witness/testify you^z and I am with you^b of the Witnesses/Testifiers.</p>	<p>وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾</p>
<p>82. So whoever [he] shifted/diverted after <i>tha'leka</i> (that-afar-it/that) then those they (are) the <i>fa'seeqoona</i>¹²¹ (rebels vis-a-vis Allah's command).</p>	<p>فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٣﴾</p>
<p>83. Do then other than Allah's religion they^z desire; and for Him <i>aslama</i> (had submitted to the criteria of Islam) who^p (are) in the Heavens^w and the Earth^w voluntarily and coercively;¹²² and to Him (shall be) returned they^z.</p>	<p>أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾</p>
<p>84. Le-say [your]: we believed by Allah and what (had been) descended on us and what (had been) descended on <i>Ebraheema</i> (Abraham) and <i>Ismaela</i></p>	<p>قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ</p>

¹¹⁴ The word "the hukman" = "الحكم" is subjective, singular, masculine noun meaning: possession of sound understanding effecting just judgment all around with respect to all conducts of the possessor.

¹¹⁵ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹¹⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation.

¹¹⁷ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "hekma." See the Lexicon attached to this Translation, for an exposition.

¹¹⁸ The word "mussaddeqon" is more than an "affirmer," it is acceptor of the referent as credible.

¹¹⁹ The "ل" in "لَتُؤْمِنُنَّ" and "لَتَنْصُرُنَّ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

¹²⁰ See the Lexicon attached to this Translation for more details for the word "esr" and its awesome meanings of various deflections.

¹²¹ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹²² See the Lexicon attached to this Translation for the distinction between "كُرْهًا" *fat'ha* on the "ك" as in this Ayah, and "كُرْهًا" *dhammah* on the "ك" as in (S46: 15), and "اِكْرَاهًا" as in (S2:256).

(Ishmael) and Es'haqa (Isaac) and Ya'aqooba (Jacob) and the asba'tte (tribes/Israel's children) and what oteya (had been accorded/given to) Mosa (Moses), and Esa (Jesus) and the prophets from their Lord; not differentiate [we] among an <i>ahaden</i> ¹²³ (a lone/any-one) of them; and we (are) for Him (are) Muslims.	وَأَسْحَقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾
85. And whoever <i>yabtaghey</i> ¹²⁴ ([he] earnestly-quests) other than[the]Islam(as)a religion,so never (to be) accepted from[him],and[he](is)in the Hereafter ^w of the losers.	وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾
86. How <i>yahdey</i> (divinely-guides) Allah a people unbelieved they ^z after their belief and witnessed/testified they ^z that the messenger (is) right; and came ^{x125} (to) them the evidences-she; ^y and Allah not <i>yahdey</i> the people, the <i>dha'lemeena</i> ¹²⁶ (injustice-doers).	كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾
87. Those their requital (is): verily on them (is) Allah's curse and the angels' and the mankind's wholes.	أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾
88. Immortals they ^z (are) in it ^w not (to be) lightened a'n ¹²⁷ (off)them the torment,nor (are) they (to be) reprieved.	خَالِدِينَ فِيهَا لَا يَخْفَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾
89. Except whom ^r repented they ^z from after <i>tha'leka</i> (that-afar-it/thai) and reformed they ^z then verily Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Rabeemon</i> (iterative mercy Giver).	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾
90. Verily who ^r unbelieved they ^z after their belief, afterwards <i>izdado</i> ¹²⁸ (they ^z further-augmented) a unbelief never (to be) accepted their repentance; and those they (are) the strayers.	إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾
91. Verily who ^r unbelieved they ^z and died they ^z while they (were) unbelievers, then never (to be) accepted of an <i>aba'de</i> ¹²⁹ (a lone/any -one) (of) them the Earth's ^w full(of)gold ^x even if [he] ransomed by it; ^x those for them (is)a painful torment and not for them of succorers.	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِّلءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾
92. Never attain you ^z the <i>berra</i> ¹³⁰ (Paradise as a reward/ the-just-and-dutiful), until you ^z expend of whatever you ^z love; and whatever you ^z expend of a thing ^x so verily Allah (is) by it ^x Omniscient.	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
93. All the <i>tta'aamo</i> ^x (wheat/edibles/food-grains) ^x was	كُلُّ الطَّعَامِ كَانَ حِلاَءَ لِبَنِي

¹²³ See footnote 712 above regarding “أحد.”

¹²⁴ The word “طلب حثيثاً” = “إبتغى” meaning: earnestly quested.

¹²⁵ The word “جاءهم” in the location “جاءهم,” a masculine gender verb, instead of “جاءتهم” for the “البيِّنَات” = “evidences-she,” a feminine gender; however the coming, and Allah knows best, is in reference to a masculine gender, represented here by both the superscript “x” on the word “came x” and the hidden pronoun [he], immediately following the verb came. The reference is for the “right” = The Qur'an, or the Messenger, that came with the valid proofs, and sound arguments. In Arabic the “right” = The Qur'an, the Messenger all are masculine genders, hence “جاءهم.” Clearly, the “هم” in “جاءهم,” is the objective pronoun.

¹²⁶ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

¹²⁷ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن.”

¹²⁸ The word “ازداد” implies greater intensity, and اللّٰه says it is “أبلغ.” So further is prefixed for this purpose.

¹²⁹ See the Lexicon attached to this Translation regarding “أحد.”

¹³⁰ The word “the berra” has many meanings, both linguistic and Shareyah meanings. Refer to the Lexicon to this Translation for fuller meanings.

legitimate for Israel's sons, except what illegitimized Israel on himself of before that *tonaz̤zala* (had been iteratively descended) the Torah; let-say [you^s]: then *oto* (let-produce/come) you^z by the Torah^w then you^z recite it^w *en(if)* you^b were *ssadeqeena* (always-truth-enforcers).

94. Then whoever *iftra* ([he] crafted a lie for fraudulent end) on Allah the untruth from after *tha'leka* (afar-that-it/that)^x then those they (are) the *dha'lemoona*¹³¹ (injustice-doers).

95. Le-say [you^s]: *ssadaqa* (always-enforced-the-truth) Allah; so *ettabe'ao* (let-you^r closely-follow) Ebraheema's (Abraham's) sect^w/faith^w *haneefan*¹³² (rightly-leaning [he]) and not was [he] of the *mushrekeena* (he-they who partner deities with Allah, he-polytheists).

96. Truly, first House^x established for the mankind (*is*) (that) which^x (*is*) by *Bakkata*,¹³³ (*Makkata*) blessedly, and a *budan* (divine-guidance) for the worlds.

97. In it^x (are) evident^w *Aya'ton*^w (miracles/signs/proofs) Ebraheema's (Abraham's) *maqamo* (standing-place) and whoever [he] entered it^x was *aa'menan* (self-safety-securer); and for Allah on the mankind (*is*) the House-pilgrimage whoever [he] could to it^x a path; and whoever [he] unbelieved verily Allah (*is*) rich/in-no-need *a'n*¹³⁴ (regarding) the worlds.

98. Le-say [you^s]: O, the book's folks, wherefore you^z unbelieve by Allah's *Aya'te*^w (miracles/signs/proofs) and-/while¹³⁵ Allah (*is*) Witnesser/Testifier¹³⁶ over what you^z work.

99. Le-say [you^s]: O, the book's folks wherefore you^z repel *a'n* (off/regarding) Allah's path whom^p [he] believed, *tabghonaha*¹³⁷ (earnestly-quest it^w you^r) crookedly, while you^c (are) witnesses and not Allah (*is*) surely neglecter *amma*¹³⁸ (regarding) what you^z work.

100. O, you who^r believed they:^z *en(if)* you^z obey a team of whom^r *oto* (had been accorded/given they^r) the book *yaroddokom*¹³⁹ (they^r forthwith-return you^b) after yourⁿ belief unbelievers.

101. And [how] you^z unbelieve, while you^f (are being) recited on you^b Allah's *Aya'te*^w (messages/statements) and [in] you^b

إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣١﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٣٢﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٣﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١٣٤﴾

فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌ عَنِ الْعَالَمِينَ ﴿١٣٥﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَكْفُرُونَ بِقَايِمَتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿١٣٦﴾

قُلْ يَتَاهَلِ الْكِتَابُ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبَغُّوهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٧﴾

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٣٨﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ

¹³¹ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

¹³² The word “حنيفاً” = “مَيْلًا” in this *Ayah* is a predicate construct, hence “incliner” or “leanly.” See إعراب القرآن، محمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹³³ “Bakkata” = “Bakkah” = Makkah or Macca.

¹³⁴ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

¹³⁵ This “و” could be either be “inceptive” = “الإبتداء” or it could be “و” = “الحال” = “the state, the circumstance.” so, it is rendered as: “and/while,” to cover both possibilities, as either is possible in this context.

¹³⁶ (1) The word “شَهِيد” is equivalent to “شاهد” but a lot stronger. Clearly “شَهِيد” is in the intensive form of “شاهد” (2) Additionally “شَهِيد” or “الشَهِيد” is of the beautiful names of Allah, hence the concept of being iterative witnesser, as He is absolutely just and right. (3) Also “شَهِيد” or “الشَهِيد” is the “living,” i.e. he who was killed in the way/cause of Allah, therefore, he is “living” in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

¹³⁷ The word “تَبَغُّوهَا” is rooted in “بَغَى” meaning: earnestly quest or earnestly seek for.

¹³⁸ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

¹³⁹ See the *Lexicon* attached to this Translation for elaboration on the word “رَدَّ” meaning return forthwith.

(is) His messenger and whoever *ya'atassem* ([he] *safeguards-/adheres*)¹⁴⁰ by Allah then *qad* (*already and affirmatively*) *hudeya* ([he] *had been divinely-guided*) to [a] *Sse'ratten* (*road/way*) straight.

عَلَيْكُمْ ءَايَتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٠﴾

102. O you, who^r believed they^z *ettago* (*let reverentially guard you^r not to displease*) Allah His right *toqa'te* (*reverential guarding against His displeasure*), and let-not you^z assuredly die except while you^f (*are*) Muslims.

يَتْلُوا الَّذِينَ ءَامَنُوا أَتَقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٤١﴾

103. And *ea'tassemo* (*let-safeguard/adhere you^r*) by Allah's rope together and let-not separate you^z; and let-remember you^z Allah's boon^{w141} on you^b *edb* (*when*) you^c were enemies then [He] conciliated among yourⁿ hearts so you^c became by His boon^w brothers, while you^b were on a brink of a pit^w of fire;^w then [He] rescued you^b from it;^w like *tha'leka* (*afar-that-it/that*)^x manifests Allah for you^b His *Aya'te^w* (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *tahtadona* (*you^r become divinely-guided*).

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٤٢﴾

104. And let-be^w of you^b an *ummaton^w* (*community/people*)^w invite they^z to the *khayrey* (*lawful: desiables/goodness-worship*) and they^z command by the *ma'aroofe^x* (*popularly acceptable and not Sharey'ah disapproved maxim*)^x and they^z restrain a'n (*off/regarding*) the *munka're^{x142}* (*rationally objectionable or Sharey'ah prohibited maxim*)^x and those they (*are*) the thrivers.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٤٣﴾

105. And let-not be^x you^z like whom^r they^z separated and differed they^z from after what came^x (*to*) them the evidences^w; and those, for them (*is*) a torment, great.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٤٤﴾

106. A day: (*when*) whiten faces and blacken faces;¹⁴³ then as-to whom^r blackened-she^{y144} their faces, have you^c unbelieved after yourⁿ belief; so let-taste you^z the torment, by what were you^c unbelieving.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٤٥﴾

107. And as-to whom^r whitened-she^y their faces so in Allah's mercy^w they (*are*) in it^w immortals.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٤٦﴾

108. *Telka^w* (*she-that-afar-it^w/those^w*) (*are*) Allah's *Aya'to^w* (*statements/messages*) [We] recite it^w on you^g by the right; and not Allah wants an injustice for the worlds.

تِلْكَ ءَايَتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٤٧﴾

109. And for Allah what (*are*) in the Heavens^w and [what] (*are*) in the Earth^w and to Allah (*are to be*) returned the matters.

وَلِلَّهِ مَا فِى السَّمَوَاتِ وَمَا فِى الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٤٨﴾

¹⁴⁰ That is firmly adheres to His religion, Islam, as: "Verily, the religion enda (by rule of) Allah (is) [the] Islam." (S3:19). Also, The Qur'an says: "So, never you die except while you (are) Muslims." (S2: 132).

¹⁴¹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

¹⁴² The word "munkar"="منكر" means *rationally objectionable* or *Islam prohibited act*. See the *Lexicon* attached to this Translation for more details of this very important and rather recurrent word in Islamic literature.

¹⁴³ The expression "whiten faces and blacken faces" is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively.

¹⁴⁴ Ibid, regarding *blackened*.

<p>110. You^c were <i>kbhara</i> (choicer/superior/worthier) <i>ummaten</i>^w (people/community) ^w <i>okbrejat</i> (which had been produced-she^e) for the mankind, you^z command by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) and you^z restrain a'n (off/regarding) the <i>munka're</i> (rationally objectionable or Islam prohibited maxim) and you^z believe by Allah; and had the book's folks believed, surely [was] <i>kbayran</i> (= <i>kbayra</i>) for them; of them the believers and most (of) them (are) the <i>fa'seeqoona</i> (rebels vis-à-vis Allah's command).</p>	<p>كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾</p>
<p>111. Never they^z harm you^b except an annoyance; and <i>en</i> (if) they^z mutually fight you^b they^z turn/divert (to) you^b the <i>adba'ra</i>¹⁴⁵ (rears); afterwards not (be) succored they.^z</p>	<p>لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ أَلَدْبَارُ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾</p>
<p>112. (Had been) struck-she^y on them the ignominy^w where ever <i>thoqefo</i>¹⁴⁶ (they^z are being met/grabbed) except by a rope from Allah and a rope from the mankind; and <i>ba'o</i> (they^z deservedly incurred) by a wrath from Allah; and (had been) struck-she^y on them the abjectness;^w <i>tha'leka</i> (afar-that-it/that) ^x (is) because that they^z were unbelieving by Allah's <i>Aya'te</i>^w (messages/signs/proofs) and they^z kill¹⁴⁷ the prophets by other than right, <i>tha'leka</i> by what disobeyed they^z and were they^z aggressing.</p>	<p>ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا أَنْ يَحْبِلَ مِّنَ اللَّهِ وَحَبْلٌ مِّنَ النَّاسِ وَبَاءَ وَبَغَضَ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾</p>
<p>113. Not coequal they^z of the book's folks an <i>Ummaton</i>^w (people/community) ^w stander/standing-she^y¹⁴⁸ reciting they^z Allah's <i>Aya'te</i>^w (messages/statements) the night's settings/segments/hours and they kowtow.</p>	<p>لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾</p>
<p>14. They^z believe by Allah and The Day The Last, and they^z command by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) and they^z restrain a'n (off/regarding) the <i>munka're</i> (rationally/ <i>Sharey'ah</i> unacceptable deed/say), and they^z mutually hasten in the <i>kbayra'te</i>¹⁴⁹ (desirable-traits of worthiness and goodness); and those (are) of the <i>ssa'leheena</i> (righteous-people).</p>	<p>يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَذُسرْعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾</p>
<p>115. And what they^z do of <i>kbayren</i>^x (lawful: goodness/provision/worship)^x so never (are to be) repudiated they^z it^x and Allah (is) Omniscient by the <i>muttaqeena</i> (reverential guarders against His displeasure).</p>	<p>وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾</p>
<p>116. Verily who^r unbelieved they^z never (shall) enrich/-suffice¹⁵⁰ a'n¹⁵¹ (off/regarding) them, their possessions</p>	<p>إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ</p>

¹⁴⁵ That is fleeing in rout.

¹⁴⁶ The word “ثَقَفُوا” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أَدْرَكَهُ بِبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ”, “ظَفَرَ بِهِ”, “صَادَفَ” respectively. See البصائر and اللسان. I chose “met/grabbed” as both seem to apply. Furthermore, when you “grab” some one then that one is surely he is seen and is in “ignominy” as that one is under your control, otherwise he could flee.

¹⁴⁷ The word “kill” here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind prophet vis-à-vis messenger).

¹⁴⁸ The word “Ummaton” in Arabic is a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, standing ^w. The word “قَائِمَةٌ” could mean: “stander-she.”

¹⁴⁹ That is to attain them.

¹⁵⁰ The word “تَغْنِي” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

nor their children of Allah a thing; and those (are) the Hell's^w companions; they (are) in it^w immortals.

شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٧﴾

117. A parable/example (of) whatever they^z expend in this^w life^w (of) the world^w (is) like the parable/example (of) a wind^w in it^w sserron (excessive/intense cold/heat) betided-she^y a people's *hartha*^x (tillage/cultivation)^x *dbhalamo*¹⁵² (they^z wronged to) their selves,^w then *ablakat* (perished-she^y) it;^x and not *dbalama* (wronged) them Allah [and,] but (to) their selves^w *yadh'lemonoona* (they^z were wronging).

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

118. O you, who^r they^z believed: let-not *tattakhetho*¹⁵³ (you^z take and presume) a *bettanatan* (confidant) from lesser than-/without you;^{b154} they^z tarry not (creating for) you^b *khavalan* (mental-derangement); longed¹⁵⁵ they^z what *anetom*¹⁵⁶ (tribulated you^c); *qad* (already and affirmatively) appeared-she^y the *bagh'dha* (intense-hatred)^w from their mouths and what their chests conceal (is) bigger; *qad* (already and affirmatively) We manifested for you^b the *Aya'te*^w (miracles/ signs/ proofs) en (if) you^c were cerebrating.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٩﴾

119. Ha you^f these you^z love them and not love you^b they^z; and you^z believe by The Book^x all (of) it^x; and if they^z met/encountered you^b said they^z: we believed; and if they^z secluded they^z bit over you^b the finger-tips¹⁵⁷ from exasperation; let-say [you^f]: let-die you^z by yourⁿ exasperation; verily Allah (is) Omniscient by the chests' [possession].

هَتَأْتُمْ ءَوَّلَاءِ تُحِبُّونَهُمْ وَلَا تُحِبُّونَهُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنُوا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَغْيَظَكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢٠﴾

120. En (if) touches/betides you^b *hasanaton*^w (meritorious-deed)^w (is^w) displeases them; and en (if) betides you^b a *sayyeaton*^w (demeritorious-deed)^w they^z exult/rejoice by it;^w and en (if) *tassbero* (you^z hold on patiently) and *tattaqo* (you^z reverentially guard not to displease Allah) not harm you^b their scheme a thing; verily Allah by what they^z work (is) Surrounders.

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُوءْهُمْ وَإِن تَصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١٢١﴾

121. And *edh* (when) *ghadamata* (you^s went at-daybreak) from your^t household/family *tobanwe'o* ([you^s] deservedly *ensconcing/installing*) the believers' posts for fighting, and Allah (is) *Sa'meeon*¹⁵⁸ (Acute-Hearer/ Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾

122. *Edb* (when) purposed-she^y a *ta'efa'tan*^w (twain: group/faction/parties)^w of you^b to both dishearten, while Allah (is) *Wa'leyyo* (Guardian/Ally) (of) them both; and

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ

¹⁵¹ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

¹⁵² See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “اَظْلَمَ” = “wronger.”

¹⁵³ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁵⁴ This means and Allah know best, outside your Muslim community, i.e. not from among the non-Muslims.

¹⁵⁵ The word “وَدُّوا” translated as “longed they^z” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁵⁶ That is they love that which befalls you/your community of any hardship which is most difficult for you^a to handle i.e. your^a tribulation.

¹⁵⁷ The expression “bit they^z over you^c the finger tips from exasperation” is one of the Arabic tongue expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips. However as in another *Ayah* “bites on his both hands” (S25:27) means out of rage.

¹⁵⁸ See an elaboration of the word “Sameeo” see the *Lexicon* attached to this Translation.

on Allah so let-trust the believers.	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
123. And <i>laqad</i> (verily, already and affirmatively) succored you ^b Allah by ¹⁵⁹ <i>Badren</i> while you ^f (were) <i>athellaton</i> ¹⁶⁰ (they who are humbled and subdued); so <i>ettaqo</i> (let reverentially guard you ^r not to displease) Allah, <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b (to) thank you. ^z	وَلَقَدْ نَصَرَكُمُ اللَّهُ بِدَرٍّ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
124. When say [you ^s] for the believers: is never sufficing you ^b to supply you ^b your ⁿ Lord by three thousands of the angels (having been made) descenders.	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلِلِينَ ﴿١٢٤﴾
125. <i>Bala</i> ¹⁶¹ (certainly-not); <i>en(if) tassbero</i> (you ^r hold on patiently) and <i>tattaqo</i> (you ^r reverentially guard not to displease Allah) and they ^z approach you ^b of their ire/rush ¹⁶² this ^x , supplies you ^b your ⁿ Lord by five thousands of the angels <i>musawmeena</i> (each having signum and their horses too).	بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾
126. And not made it ^{x163} Allah except a <i>bushra</i> ^w (a pleasant-tiding) ^{w164} for you; ^b and to tranquilize by it ^x your ⁿ hearts; and the triumph (is) not except from <i>ende</i> (springing from/ by Rule of) Allah, The Mighty, The <i>Hakeeme</i> ¹⁶⁵ (infinite <i>hekma</i> ¹⁶⁶ Possessor).	وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾
127. To sever [He] end/part of whom ^r unbelieved they ^z , or [to He] repress them; so they ^z transpose ¹⁶⁷ <i>kha'ebeena</i> ¹⁶⁸ (they who are disappointed-failures).	لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبَ فَيَتَقَلَّبُوا حَافِيِينَ ﴿١٢٧﴾
128. Not for you ^s of the matter a thing, either relents [He] on them or [He] punishes them, so verily they (are) <i>dha'lemonoona</i> ¹⁶⁹ (injustice-doers).	لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾
129. And for Allah what (are) in the Heavens ^w and what (are) in the Earth; ^w [He] forgives for whom ^p [He] wills and torments [He] whom ^p [He] wills; and Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Rabeemon</i> (iterative mercy Giver).	وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾
130. O you, who ^f they ^z believed let-not eat* you ^z the usury doubles (as it had been made) manyfold; ¹⁷⁰ and <i>ettaqo</i> (let	يَتَأْتِيهَا الَّذِينَ آمَنُوا لَا

¹⁵⁹ The word "by" here means: because of.

¹⁶⁰ The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

¹⁶¹ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the *Lexicon* attached to this Translation for more elaboration.

¹⁶² The word "فورهم" rooted in "فار", for water when it boils over the rim of its pot and the beginning of anything. Then figuratively the word was borrowed to mean strong anger or strong wrath of a person or group or any entity. Afterwards it was figuratively generalized to mean the immediacy or urgency of a situation which does or cannot stand any delay. Thus, the meaning here, and Allah knows best, rush, sudden commencement, gush of the enemy. See *الالوسي* for good exposition of this concept.

¹⁶³ The pronoun "هـ" in "جعله" refers to the "supply^x of the angel" by Allah.

¹⁶⁴ Here again there is no single word in English for the noun "بُشْرَى", so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an always use it for the "khairey" (desirables, goodnesses, worthinesses).

¹⁶⁵ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

¹⁶⁶ See the *Lexicon* attached to this Translation for "bekma."

¹⁶⁷ That is repair or return.

¹⁶⁸ The word "خائبين" = "kha'ebeen" is a plural for "خائب" = "kha'eb" which is a singular subjective noun, for which there is no exact English equivalent per se, meaning he who is disappointed or he who failed.

¹⁶⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

* Here "eat" means legitimize/make legitimate. أكل مال الغير = ate other's funds legitimized other's funds for own self.

¹⁷⁰ The word "مضاعفة" means: manyfold, because the word "ضعف" = "double," and is the minimum of a double, but once "مضاعفة" goes more than the minimum, so it is unlimited. See *اللسان*.

reverentially guard you ^r not to displease) Allah, la'alla (craving currently unavailable deed that, perhaps) you ^b prosper.	تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣١﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٢﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾
131. And ettago (let reverentially self-protect you ^r from) The Fire ^w which ^u (had been) prepared-she ^v for the unbelievers.	وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾
132. And let-obey you ^r : Allah and the messenger, la'alla (craving currently unavailable deed that/perhaps) you ^b turhamoona (you ^r be mercy-given).	الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾
133. And let-mutually hasten you ^r to a forgiveness ^w from your ⁿ Lord and a Paradise ^w its ^w aardh ^x (width/expanse) ^x (is) the Heavens ^w and the Earth's ^w [it ^w] (had been) prepared-she ^v for the muttageena (reverential guarders against Allah's displeasure).	وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾
134. Who ^r they ^r expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners a'n (regarding) the mankind, and Allah loves the benefactors.	أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَمِلِينَ ﴿١٣٧﴾
135. And who ^r if did they ^r a profanity ^{w171} or dhalamo ¹⁷² (they ^r wronged) their selves ^w they ^r remembered Allah then estaghfaro ¹⁷³ (they ^r sought-forgiveness) for their offenses; and who ^a [He] forgives the offenses except Allah; and notinsist they ^r on what they ^r did while they know.	قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنْقَبَةُ الْمُكْذِبِينَ ﴿١٣٨﴾
136. Those their requital (is) forgiveness ^w from their Lord and paradises ^w /gardens ^w run ^w from under it ^w the rivers immortals they ^r (are) in it ^w and ne'ama (most excellent) (is) the workers' remuneration.	هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٩﴾
137. Qad (already and affirmatively) ceded-by-she ^v of before you ^b dispensations; ^{w174} so let-tread you ^r in the land ^w thenlet-look you ^r how was the deniers' consequence. ^w	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾
138. This (is) a declaration for the mankind and a budan (divine-guidance) ¹⁷⁵ and an exhortation ^{w176} for the muttageena (reverential guarders against Allah's displeasure).	
139. And let not ta'heyono ¹⁷⁷ (you ^r : weaken, love the world and have a dislike for death in the cause of Allah) and let-not sadden you ^r while you ^f (are) the a'alawna (uttermosts/uppermost-ones) en(if) you ^c were believers.	

¹⁷¹ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word "فاحشة" is euphemistically used to mean adultery or fornication.

¹⁷² See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁷³ The word istaghfaro = استغفروا in "استغفروا" = "[they] sought forgiveness." In English there is no seemly way to say: "استغفروا" per se. So I settled for saying: "sought forgiveness." they^r

¹⁷⁴ The word "sonun" = "سُنَن" plural for "سنة" means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

¹⁷⁵ This is reference to The Qur'an The Supreme; thus, it is not just any guidance per se, but the aright-guidance period.

¹⁷⁶ The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

¹⁷⁷ The word "تهنوا" is rooted in "وهن، أو وهن. فوهن أي ضعف، أو صار به وهناً"

و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و الوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله

و وهن أي صار وهناً أو وهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تهنوا" in one word per se. Hence, "تهنوا" is best rendered, in my opinion as indicated above.

140. <i>En(if)</i> touches/betides you ^z an ulcer ^x so <i>qad</i> (<i>already and affirmatively</i>) touched/betided the people an ulcer like it ^x ; and <i>telka^w</i> (<i>she-that-afar-it/^w those^w</i>) (<i>are</i>) the days ^x [<i>We</i>] alternate it ^x among the mankind; and in-order (<i>for</i>) Allah (<i>to</i>) know ¹⁷⁸ whom ^r they ^z believed and <i>yatta-ketha¹⁷⁹</i> (<i>[He] takes and makes</i>) of you ^z witnesses-/testifiers; and Allah loves not the <i>dha'lemeena¹⁸⁰</i> (<i>injustice-doers</i>).	إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾
141. And to <i>yomabhessa</i> (<i>rid of the sins</i>) Allah who ^r they ^z believed and [<i>to</i>] obliterate [<i>He</i>] the unbelievers.	وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾
142. Or reckoned you ^c that you ^z enter the Paradise ^w while <i>lamma¹⁸¹</i> (<i>not yet</i>) knew Allah whom ^r <i>jahado¹⁸²</i> (<i>they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause</i>) of you ^b and knows [<i>He</i>] the <i>ssa'bereena</i> (<i>people of patience</i>).	أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾
143. And <i>laqad</i> (<i>verily, already and affirmatively</i>) you ^c were longing the death ^x from before that you ^z meet-/encounter it ^x ; so <i>qad</i> (<i>verily and affirmatively</i>) you ^c saw it ^x while you ^f look.	وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾
144. And not <i>Mohammadon</i> (<i>Mohammad</i>) except a messenger <i>qad</i> (<i>already and affirmatively</i>) ceded-by-she ^{y183} of before him the messengers ^x ; has <i>en(if)</i> [<i>he</i>] died or (<i>had been</i>) killed [<i>he</i>], transposed ¹⁸⁴ you ^c over your ⁿ heels ¹⁸⁵ ; and whoever [<i>he</i>] transposes over his heels, then never harms [<i>he</i>] Allah a thing; and shall requite Allah the thankers.	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَنْ مَاتَ أَوْ قُتِلَ أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾
145. And was not for a self ^w to die except by Allah's leave, a book <i>mo'ajjalan¹⁸⁶</i> (<i>that which had been made term-limited</i>); and whoever [<i>he</i>] wants the world's ^w reward ^x <i>nua'tebe</i> (<i>[We] accord/allot him</i>) of it ^w ; and whoever [<i>he</i>] wants the Hereafter's ^w reward ^x <i>nua'tebe</i>	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ ۚ كَتَبَ مُّوَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا

¹⁷⁸ It must be noted here that this "for Allah to know" is not in fact Allah does not know, absolutely not. That is because Allah possesses absolute foreknowledge, i.e. He knows every thing before, during and after they happen. So, this fact is to establish public knowledge of whatever happened, so that the doer and all relevant people will know or bear witness that the deed did happen and the doer cannot disclaim it.

¹⁷⁹ The word "اتَّخَذَ" from "اِتَّخَذَ" which is "اِفْتَعَلَ" for "اِتَّخَذَ", as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁸⁰ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice."

¹⁸¹ The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See مغني اللبيب القرطبي

¹⁸² The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁸³ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix = "التأنيث" = she^y. As the word "messengers" is a broken-plural so imperatively it's denoted by she^y; hence went-by-she^y. See the Prelude.

¹⁸⁴ The word "انْقَلَبْتُمْ" = "you transposed," means you betook your selves reverting.

¹⁸⁵ The phrase "transposed over your heels" in this great Ayah is Arabic tongue expression, meaning: you returned to where you came from in a hurry.

¹⁸⁶ The word "الاجل" means term-limit, so "مُوجَّلًا" = "(had) been term-limited," see لسان.

of it;^w and [We] shall requite the thankers.

146. And *ka'ayyen* (*how many*) of a prophet fought with him *rebbeyouna*¹⁸⁷ (*followers of men of knowledge*) many; so not *wahano*¹⁸⁸ (*they: weakened/loved the world and disliked death in Allah's cause*) for what betided them in Allah's path, and not they^z weakened, and not *estakana*¹⁸⁹ (*quiescently submitted they^z*); and Allah loves the *ssa'bereena* (*people of patience*).

147. And not was their say except that said they^z: (O), our Lord: let-forgive for us [You^s] our offenses and our excess in our matter; and let-firm our feet [You^s], and let-succor us [You^s] over the people, the unbelievers.

148. Then *aa'tabum* (*accorded/allotted them*) Allah the world's^w reward and *husno*¹⁹⁰ (*ultimately meritorious beautiful*) reward¹⁹¹ (of) the Hereafter; and Allah loves the benefactors.

149. O you, who^t they^z believed *en* (if) you^z obey who^t unbelieved they^z *yarrodokum*¹⁹² (*they^z forthwith-return you^b*) over yourⁿ heels then you^z transpose losers.

150. Rather Allah (*is*) yourⁿ Guardian and He (*is*) *khayro* (*choicer/superior/worthier*) (of) the succorers.

151. [We] shall throw in hearts (of) whom^t they^z unbelieved the fright for what they^z partnered (*other deities*) by Allah, what not *younazzel* ([He] recurrently descended) by it^x an authority^x; and their abode/lodging (*is*) the Fire^w and wretched (*is*) *mathwa*¹⁹³ (*forced: long-term/semi-permanent-abode*) (of) the *dha'lemeena*¹⁹⁴ (*injustice-doers*).

152. And *laqad* (*verily, already and affirmatively*) *ssadaqakum* (*always-enforced-the-truth with you^b*) Allah His promise; *edh* (*when*) *tahossana*¹⁹⁵ [*you^f exterminate*] them by His leave; until *edha* (*whereas*) you^c failed and you^c mutually altercated in the matter and disobeyed you^c from after what [He] showed you^b what you^z like; of you^b who^p [he] wants the world^w and of you^b who^p [he] wants

وَسَنَجْزِي الشَّاكِرِينَ ﴿٥٠﴾

وَكَايِّنَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رَبُّيُونَ
كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿٥١﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا
أَغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي
أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٢﴾

فَقَاتِلَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسُنَ
ثَوَابُ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٥٣﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا
الَّذِينَ كَفَرُوا يَرْدُوكُمْ عَلَى
أَعْقَبِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٥٤﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ
الْمُنصِّرِينَ ﴿٥٥﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ
وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿٥٦﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ
تَحْسَبُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ
بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ
مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ
مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ

¹⁸⁷ The word "*rebbeyoun*" = "رَبِّيُونَ" according to at-Tabari and others, "*rebbeyoun*" = "رَبِّيُونَ" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes*, or *men of knowledge*. Whereas others, again at-Tabari narrates: "*rebbeyoun*" = "رَبِّيُونَ" means *followers* versus "رَبَّانِيُونَ" meaning the *chiefs*.

¹⁸⁸ See footnote 175 above regarding "تَهَنُوا."

¹⁸⁹ The word "استكانوا" involves several facts: *submission*, *quiet and remaining still*. See الهادي. So *submission* by itself suffices *not*, hence the prefix of *quiescently*.

¹⁹⁰ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹⁹¹ "The Hereafter's beauty-reward" is either Allah's pleasure or the Paradise or both.

¹⁹² The word "يردوكم" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you^z by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

¹⁹³ In "اللسان" "ثوى" = هلك; and "مَثْوَى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مَثْوَى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

¹⁹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁹⁵ The word "تَحْسُونَهُمْ" is rooted in "حاس" = "حاس," which has *many* meanings: (1) *exterminate*, i.e. *kill to destroy*, applicable here; (2) *felt and knew*; (3) *felt compassionate towards*; (4) *possessed strong sense of feelings towards some-one or thing*.

the Hereafter;^w afterwards [He] dispersed you^b a'n (off) them to essay you^b [He]; and *laqad* (verily, already and affirmatively) pardoned [He] a'n¹⁹⁶ (regarding) you;^b and Allah (is) munificence-possessor on the believers.

عَنْهُمْ لِيَنْتَلِيَكُمْ وَلَقَدْ عَفَا
عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى
الْمُؤْمِنِينَ ﴿١٩٦﴾

153. *Edb* (when) you^z ascend¹⁹⁷ and not swerve¹⁹⁸ you^z on an *abaden*¹⁹⁹ (a lone/anyone); and the messenger summons you^b in yourⁿ last^{w200} then [He] rewarded you^b afflicter by an afflicter²⁰¹ so that not sadden you^z over what you^b missed and nor what betided you^b and Allah (is) Proficient by what you^z work.

إِذْ تَصْعَدُونَ وَلَا تَلُوبُونَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِي أَخْرَجَكُمْ فَأَنْتُمْ بَعْثٌ بَعْثٌ
لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٩٧﴾

154. Afterwards [He] descended on you^b from after the afflicter a security^w a drowsiness^x over-laying a *ta'efa'tan*^w (a group/faction/party)^w of you;^b and a *ta'efa'tan*^w *qad* (already and affirmatively) worried^w them their selves^w they^z presume by Allah other than the right presumption (of) the *jabeleyyatey*^{w202} (acting ignorantly or incorrectly/ or by rule of pre-Islamic era);^w say they:^z is for us of the matter^x of a thing; let-say [your^s]: verily the matter^x all of it^x (is) for Allah; they^z hide in their selves^w what not they^z disclose/flash for you^g; they^z say: if [was] for us of the matter^x a thing, not (*had been*) killed we ha-here; let-say [your^s] if you^c were in yourⁿ houses, surely come forth who^r (*it was*) written on them the killing to their *madha'je'a* (places of reposing while on their sides/places of repose); and for Allah (to) essay what (is) in yourⁿ chests; and for *yumabhessa* (*rid of the sins*) Allah what (is) in yourⁿ hearts; and Allah (is) Omniscient by the chests' possession.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ
أَمْنَةً نَاعَسًا يَغْشَى طَآئِفَةً مِنْكُمْ
وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ
الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ
لِلَّهِ تَخْشَوْنَ فِي أَنْفُسِهِمْ مَا لَا
يُبدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا
مِنْ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا
قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٩٨﴾

155. Verily who^r they^z shifted/diverted of you^b day met the *ja'm'aan* (the twain opponent: hosts/multitudes) verily only the Satan *esta'zalla*²⁰³ (affirmably-slipped) them by some (of) what earned they;^z and *laqad* (verily, already and affirmatively) pardoned Allah a'n (regarding) them; verily Allah (is) *Ghafooron* (iterative Forgiver) Forbearer.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضٍ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٩٩﴾

156. O, you, who^r they^z believed: let-not be you^z like whom^r unbelieved they^z and said they^z for their brothers *edha*²⁰⁴ (when-then) struck they^z in the land^w or they^z were *ghuzzan*²⁰⁵ (are being in a special military expedition) if they^z were *endana* (by or among: us) not

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا
كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخَوْنَاهُمْ إِذَا
صَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ

¹⁹⁶ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

¹⁹⁷ The word “تَصْعَدُونَ” strictly speaking means *you^z ascend*, while the way could be *level or higher* in altitude.

¹⁹⁸ That is you turn around to see or look at.

¹⁹⁹ See the *Lexicon* attached to this Translation regarding “أحد.”

²⁰⁰ It is stated in Al-Bukharey “تَأْتِيَتْ أَخْرَجَكُمْ” = “أَخْرَاجُكُمْ” that is feminizing the last of you. See القرطبي.

²⁰¹ There are many interpretations with respect to: “rewarded you^z [He] an afflicter by an afflicter,” among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you.

²⁰² The word “جَاهِلِيَّة” = “*jahileyyatey*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct. So the “*jahileyyatey*” is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

²⁰³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰⁴ This “إِذَا” is not a conditional article, See محمود صافي.

²⁰⁵ The word “غُزًى” i.e. people engaged in a “غَزْوَةٌ” = a military expedition led by the Prophet, Mohammad (SAWS).

died they^z and nor (*had been*) killed they^z; to make Allah *tha'leka* (*afar-that-it/that*)^x *hasratan*^{w206} (*ardent contrition*)^w in their hearts; and Allah quickens and [*He*] deadens;²⁰⁷ and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا
لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ
وَاللَّهُ تَعْلَىٰ وَبِمِيتٍ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣٦﴾

157. And surely *en(albeit)* (*had been*) killed you^c in Allah's path or died you^c surely a forgiveness^w from Allah and a mercy^w (*are*) *khayron* (*choicer/superior/worthier*) (*than*) [of] what gather they.^z

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ
لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةً خَيْرِمِمَّا
تَجْمَعُونَ ﴿٣٧﴾

158. And indeed *en(if)* died you^c or (*had been*) killed you^c surely to Allah (*are to be*) thronged you.^z

وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ
تَحْشُرُونَ ﴿٣٨﴾

159. So by indeed²⁰⁸ a mercy^w from Allah softened you^g for them; and if you^g were rude, harsh (*in*) [the] heart²⁰⁹ surely (*would have*) dispersed they^z from around you^g; so let-pardon [you^s] a'n (*regarding*) them and *estaghfer*²¹⁰ (*let-[you^s] seek-forgiveness*) for them and *sha'wer'hum* (*let-[you^s] counsel with them*) in the matter; then if resolved you^g then let-trust [you^s] on Allah; verily Allah loves the trusters.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ
وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ
عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى
اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٣٩﴾

160. *En (if)* succors you^b Allah then no an overcomeer [for]²¹¹ you^b; and *en* disappoints you^b [*He*] so who^a *tha*²¹² (*near he-one*) who^x succors you^b from after Him; and on Allah then let-trust the believers.

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
وَإِن يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرْكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٤٠﴾

161. And was not for a prophet to *yaghbulla*²¹³ (*defalcates/-steal from the war booty before it is distributed*); and whoever *yaghlul* (*defalcates/steals from the war booty before it is distributed*) *ya'atee* ([*he*] comes/appears) by what *ghalla* ([*he*] defalcated/stole from the war booty before it is distributed) The *Qeyamatey's*^w (*Judgment's*) Day; afterwards (*to be*) fulfilled²¹⁴ every self^w what earned-she^y and they (*are*) *notyodh'lamoona*²¹⁵ (*to be wronged they*).

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ
تُؤْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يَظْلَمُونَ ﴿٤١﴾

²⁰⁶ The word “حسرة” is “أشد الندم,” see التاج. Thus we qualify the word “contrition” by *ardent* to indicate such strength of contrition.

²⁰⁷ The word “أَمَاتَ” in “يُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

²⁰⁸ See the *Lexicon* attached to this Translation regarding المصدريّة.

²⁰⁹ That is if you were coarse-beated.

²¹⁰ The word “استغفر” = “اطلب الغفران” = “let-seek forgiveness [you^s].” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: “let-seek forgiveness [you^s].”

²¹¹ That is that could come against you.

²¹² The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هَذَا” = “this.”

²¹³ The word “يغُلّ” the present tense of the word “غُلّ” = “ghalla,” which has many meanings: (1) stole from the war booty before it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has *rancor* in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

²¹⁴ The word “توفى” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “توفى” means had been endeavored and gathered the last part of an obligation and fulfilled it.

²¹⁵ The word “yodh” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

162. Does then who ^p [<i>he</i>] <i>ettaba'a</i> ²¹⁶ ([<i>he</i>] <i>closely-followed</i>) Allah's <i>redhwanon</i> (<i>ultimate delight/gratification</i>) like whom ^p <i>ba'a</i> ([<i>he</i>] <i>deservedly incurred</i>) by a discontent from Allah; and his abode (<i>is</i>) Hell ^w and wretched (<i>is</i>) the destiny.	أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبُئْسَ الْمَصِيرُ ﴿١٦٢﴾
163. They (<i>are</i>) ranks ^w <i>ende</i> (<i>by munificence of/by Rule of</i>) Allah; and Allah (<i>is</i>) <i>Basseeron</i> (<i>keenly: Seer/Omnoscient</i>) by what they ^z work.	هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
164. <i>Laqad</i> (<i>verily, already and affirmatively</i>) <i>manna</i> ²¹⁷ ([<i>He</i>] <i>graced His boon</i> ^w) Allah on the believers <i>edh</i> (<i>when</i>) [<i>He</i>] <i>missioned</i> ²¹⁸ [<i>in</i>] them a messenger of them selves ^w ; recites [<i>he</i>] on them His <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) and <i>youzakkekey</i> ²¹⁹ ([<i>he</i>] <i>reforms the ill-creed of</i>) them; and [<i>he</i>] teaches them The Book and the <i>hekмата</i> ^{w220} (<i>wisdom</i>); and <i>en</i> (<i>albeit</i>) they ^z were of before surely in a misguidance manifest.	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾
165. Is [<i>and</i>] <i>lamma</i> (<i>when/whence</i>) betided-she ^y you ^b a disaster ^w <i>qad</i> (<i>already and affirmatively</i>) betided you ^c (<i>on them</i>) twice like it ^w said you: ^c wherefrom ²²¹ (<i>is</i>) this; ^x let-say [<i>you</i> ^s]:it ^x (<i>is</i>) from <i>ende</i> (<i>springing from</i>) your ⁿ selves; ^w verily Allah over every thing (<i>is</i>) Omnipotent.	أَوَلَمَّا أَصَبْتُمْ مُمْسِيَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ إِنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾
166. And whatever betided you ^b day the <i>jam'aa'ne</i> (<i>the twain opponent: hosts/multitudes</i>) met/encountered so (<i>it's</i>) by Allah's leave; and to know ²²² [<i>He</i>] the believers.	وَمَا أَصَابَكُمْ يَوْمَ التَّتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
167. And to know [<i>He</i>] who ^r hypocrised they ^z and (<i>had been</i>) said to them: let-come you ^z mutually fight you ^z in Allah's path or you ^z defend/garrison; ²²³ said they: ^z if ²²⁴ we know a fight surely (<i>would have</i>) <i>ettaba'a</i> (<i>closely-followed</i>) you ^b we; they for the unbelief then-day nearer than they (<i>are</i>) for the belief; they ^z say by their mouths what (<i>is</i>) not in their hearts; and Allah (<i>is</i>) knowinger by what they ^z conceal.	وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّا تَبَعْنَكُمْ هُمْ لِلْكَفَرِ يَوْمِيذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾
168. Who ^r said they ^z for their brothers and sat: had they ^z obeyed us (<i>they would have</i>) not (<i>had been</i>) killed they; ^z let-say [<i>you</i> ^s]: so let-avert <i>a'n</i> (<i>off</i>) your ⁿ selves ^w the death <i>en</i> (<i>if</i>) you ^c were <i>ssa'deqeena</i> (<i>always-truth-enforcers</i>).	الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾
169. And let-not assuredly ²²⁵ reckon [<i>you</i> ^s] whom ^r they ^z (<i>had been</i>) killed in Allah's path (<i>are</i>) dead, rather (<i>they</i>	وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ

²¹⁶ The word “closely” is used to intensify the word “follow,” as the Arabic is “إِتَّبَعَ” not “تَبَعَ.”

²¹⁷ The word “مَنَّ” in “يَمَنَّ” means “نِعْمَةً يَنْعِمُهَا.” That a “boon He graces it.”

²¹⁸ The word “بَعَثَ” in “بَعَثَ” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

²¹⁹ The word “يُزَكِّيهِمْ” here means, and Allah is knowinger, [*he*] reforms the ill-creeds of them. See التفسير واللسان.

²²⁰ See the Lexicon attached to this Translation for “hekma.”

²²¹ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

²²² It goes without saying of course Allah knows everything before it ever happens. But this knowledge is a “public” knowledge, so that no one denies all its facts, so that its recompense is and appears to be rightly due.

²²³ That is you garrison on the Muslims’ side, enlarging our numbers in the sight of the enemy.

²²⁴ See the Lexicon attached to this Translation regarding “لَوْ.”

²²⁵ The word “assuredly” here is used to intensify the word “count,” as the Arabic is “تَحْسِبَنَّ” intensive.

<p><i>are) ahya'on²²⁶ (living/alive) enda (by munificence of/by Rule of) their Lord (being) provided they.^z</i></p>	<p>اللَّهُ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٣١﴾</p>
<p>170. Rejoicers they^z (<i>are</i>) by what <i>aa'tabum</i> (<i>accorded/-allotted them</i>) Allah of His munificence; and <i>yestabsheeroona²²⁷</i> (<i>they^z seek pleasant tidings</i>) by whom^r not they^z joined by them from their behind; that not a fear (<i>is</i>) on them and neither they sadden.</p>	<p>فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾</p>
<p>171. <i>Yestabsheeroona²²⁸</i> (<i>they^z seek pleasant tidings</i>) by a boon^{w229} from Allah and a munificence; and verily Allah wastes not the believers' remuneration.</p>	<p>يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٣٣﴾</p>
<p>172. Who^r <i>estajabo²³⁰</i> (<i>they^z favorably-answered</i>) for Allah and the messenger from after what betided them the ulcer for whom^r <i>abasano</i> (<i>they^z rendered: rendered meritorious-deeds/says</i>) of them and <i>ettaqaw</i> (<i>they^z had reverentially guarded not to displease Allah</i>) (<i>is</i>) a great remuneration.</p>	<p>الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿٣٤﴾</p>
<p>173. Who^r said for them the mankind: verily the mankind <i>qad</i> (<i>they already and affirmatively</i>) gathered for you^b (<i>to fight you^b</i>) so <i>ekbshaw</i> (<i>let-you^r reverently-fear</i>) them; then (<i>that</i>) increased them a belief; and said they^z: Allah (<i>is</i>) our sufficiency²³¹, and (<i>is</i>) <i>ne'ama</i> (<i>most excellent</i>) [He] The Custodian.²³²</p>	<p>الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَبَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿٣٥﴾</p>
<p>174. So they^z transposed²³³ by a boon^{w234} from Allah and munificence; not touched them an ill and <i>ettaba'o</i> (<i>closely-followed they^z</i>) Allah's <i>redhwanon</i> (<i>ultimate delight/gratification</i>) and Allah (<i>is</i>) possessor (<i>of</i>) munificence great.</p>	<p>فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿٣٦﴾</p>
<p>175. Verily only <i>tha'lekum</i> (<i>collective-afar-that</i>) the Satan frightens²³⁵ his <i>aw'leya²³⁶</i> (<i>guardians/allies</i>); so let-not</p>	<p>إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ</p>

²²⁶ The word "أحياء" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

²²⁷ The word "استبشروا" means (a) *he sought the pleasant tidings*, or (b) *Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings*.

²²⁸ Ibid.

²²⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²³⁰ The word "استجابوا" is *answered plus made available what was requested*, i.e. "favorably-answered."

²³¹ The word "حسبنا" = "في حسبنا" مصدر = "مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" Thus, "التاج" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See *التاج*.

²³² There is no *proper* conventionally acceptable English word for "وكيل," meaning: (1) Allah, when preceded by the article "The," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative, who really practices Law*, and generally *stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. So, perhaps "custodian," is the *best to really depict* what the real sense of a "Wakeel" is or *should be*.

²³³ The word "انقلبوا" = "they^z transposed," means they *betook themselves returning*.

²³⁴ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²³⁵ The Arabic phrase "frightens awleya'abo" is made up of *two* words: (a) "frightens" and (b) "awleya'abo." Part (a) means *he instills fear*; and part (b) means *his supporters*. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the "Jihad" with the Prophet (SAWS) and his companions. Or, some say, those who were *actively engaged in fighting the prophet and his companions*, such as Abu Sufyan at the time. Thus, such active fighters, against the Prophet and his companions, were *vainly trying to instill fear among some of the Prophet's companions*.

²³⁶ The word "ولياء" could also mean: friends, protectors.

fear them you ^z and let-fear [Me] ²³⁷ you ^z <i>en (if)</i> you ^c were believers.	أُولَآئِكَ فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾
176. And let-not sadden you ^g who ^r they ^z mutually ²³⁸ vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter ^w and for them (<i>is</i>) a great torment.	وَلَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يُضِرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا تَجْعَلَ لَهُمْ حِظًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾
177. Verily who ^r purchased they ^z the unbelief by the belief never they ^z harm Allah a thing; and for them (<i>is</i>) a painful torment.	إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يُضِرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
178. And let-not assuredly ²³⁹ reckon who ^r unbelieved they ^z that only We protract for them <i>khayron (choicer-/superior/worthier)</i> for their selves; ^w verily what We protract for them to <i>yazdado</i> ²⁴⁰ (<i>further-augment they^c</i>) sin; and for them (<i>is</i>) a humiliative torment.	وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾
179. Not [was] Allah to let the believers on what you ^f (<i>are</i>) on [it ^x] (<i>presently/then</i>) until [He] distinguishes ²⁴¹ the <i>khabeetha</i> ²⁴² (<i>wicked/bad/ill-natured</i>) from the good; and not [was] Allah to evince you ^b on the invisible; [and,] but Allah <i>yajta'bey (directly and favorably-chooses)</i> of His messengers whom ^p [He] wills; so let-believe you ^z by Allah and His messengers; and <i>en (if)</i> you ^z believe and <i>tattaqo (you^z reverentially guard not to displease Allah)</i> then for you ^b (<i>is</i>) a great remuneration.	مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾
180. And let-not assuredly reckon who ^r they ^z stint by what <i>aa'tahum (accorded/allotted them)</i> Allah of His munificence that (<i>it^c is</i>) <i>khayran^x (choicer/superior/-worthier)</i> for them, rather it ^x (<i>is</i>) evil for them; (<i>to be</i>) affirmably collared they ^z (<i>by</i>) what they ^z stunted by [it ^x] The <i>Qeyamatey's^w (Judgment's)</i> Day; and for Allah (<i>is</i>) the Heavens ^w and the Earth's ^w heritage/-inheritance; and Allah by what you ^z work (<i>is</i>) Proficient.	وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾
181. <i>Laqad (verily, already and affirmatively)</i> heard Allah say (<i>of</i>) whom ^r said they ^z : verily Allah (<i>is</i>) poor and we (<i>are</i>) rich; We shall write what said they ^z ; and their killing (<i>of</i>) the prophets by other than a right; and	لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

²³⁷ The letter “ن” in “خافون” by Arabic (*Linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “خافون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

²³⁸ This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam.

²³⁹ The word “assuredly” is used here to intensify the word “يحسبن”.

²⁴⁰ The word “يزداد” implies greater intensity, and اللّٰه says it is “إبغ.” So further is prefixed for this purpose.

²⁴¹ Such “distinguishing” is not for Allah’s sake, because Allah already knows that. It is for public knowledge. That is so that all concerned as well as others will know on surety basis.

²⁴² The word *khabeetha*= wicked, and “ill-natured” is an adjective, meaning: having the temperament of a bad kind.

[We] say: let-taste you ^z torment (of) the burning.	وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾
182. <i>Tha'leka</i> (afar-that-it) ^x (is) by what advanced-she ^y your ⁿ hands ^w and verily Allah (is) surely not <i>dballamen</i> ²⁴³ (iterative injustice-doer) for the <i>abee'de</i> ²⁴⁴ (worshippers/submitters/slaves).	ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَمِيدِ ﴿١٨٣﴾
183. Who ^r they ^z said: verily Allah covenanted to us that not we believe for a messenger until <i>ya'ateena</i> ([he] produces/comes to us) by a sacrificial offering ^x eats it ^x the fire ^w ; let-say [you ^r]: <i>qad</i> (already and affirmatively) came (to) you ^b messengers of before me by the evidences ^w and by which ^x you ^c said; so wherefore you ^z killed them if you ^c were <i>ssa'degeena</i> (always truth enforcers).	الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَأَن نُّؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٤﴾
184. So <i>en</i> (if) they ^z denied you ^s so <i>qad</i> (already and affirmatively) (had been) denied messengers of before you ^s came they ^z by the evidences ^w and the <i>zobore</i> ²⁴⁵ (writs of exhortations and admonitions) and the book, the illuminator.	فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾
185. Everyself ^w (is) a taster ^w (of) the death; and verily only (you ^r shall be) fulfilled ²⁴⁶ your ⁿ remunerations The <i>Qeyamatey's</i> ^w (Judgment's) Day; so whoever [he] (had been) budged-a'n (off) The Fire ^w and [he] (had been) admitted (into) the Paradise ^w then <i>qad</i> (already and affirmatively) [he] won; and not the life ^w (of) the world ^w except a <i>mata'ao</i> ²⁴⁷ (resource of a transitory worldly delights) (of) the beguilement.	كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾
186. Surely (shall be) assuredly ²⁴⁸ essayed you ^z in your ⁿ possessions and your ⁿ selves ^w ; and surely assuredly (shall) hear you ^z from whom ^r <i>oto</i> (they ^z had been accorded-/allotted) the book of before you ^b and from whom ^r they ^z partnered (deities with Allah) much annoyance; and <i>en</i> (if) <i>tassbero</i> (you ^r hold on patiently) and <i>tattaqo</i> (you ^r reverentially guard not to displease Allah) then verily <i>tha'leka</i> (that is) of the matters' resolve.	لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِّنْ عِزِّ الْأُمُورِ ﴿١٨٧﴾
187. And <i>edh</i> (when) took Allah <i>meethaqa</i> ^{x249} (ratified-covenant) ^x whom ^r <i>oto</i> (they ^z had been accorded-/allotted) the book ^x surely assuredly ²⁵⁰ manifest it ^x you ^z for the mankind	وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا

²⁴³ The word *dballamen* = “ظلام” means iterative injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit one's self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

²⁴⁴ The word “عبيد” = “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage.

²⁴⁵ The word “الزبر” = “الكتب” that is writes. For “الزبر” = “الكتب,” see التاج.

²⁴⁶ The word “توفى” in “توفون” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “توفى” means to be endeavored and gathered the last part of an obligation and fulfilled it.

²⁴⁷ See Lexicon attached to this Translation or footnote 21 above for “متاع” = “mata'a.”

²⁴⁸ The “ل” in “لتبْلون” and in “لتسمعن” all are juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed in both cases by “assuredly.”

²⁴⁹ The word “ميثاق” = “assured covenant” and “عهد” = covenant. See the Lexicon attached to this Translation.

²⁵⁰ See footnote 848 above only here in respect to “لتبينه”

and let-not you^z conceal it^x; then *nabatha* (*slightly-forsook*) it^x they^z beyond²⁵¹ their backs and they^z purchased by it^x a little price; so wretched what they^z purchase.

188. Let-not [you^s] assuredly reckon whom^r they^z exult/-rejoice by what they^z *atan*²⁵² (*come-out*) and they^z love that they^z (*are/be*) praised by what they^z not (*have/had*) done, so let-not assuredly [you^s] reckon them by a *mafa'at*²⁵³ (*rescue-achievement*) of the torment; and for them (*is*) a painful torment.

189. And for Allah (*is*) the Heavens'^w and the Earth's'^w proprietorship; and Allah over every thing (*is*) Omnipotent.

190. Verily in the Heavens'^w and the Earth's'^w creation and varying of the *naba're* (*between sunrise and sunset*) and the night, (*are*) surely *Aya'ten*^w (*signs/proofs*) for the *albab*'s²⁵⁴ (*hearts-intellects*)'s possessors.

191. Who^r they^z remember Allah (*manneristically*)²⁵⁵ standing and sitting and on their sides and they^z rethink in the Heavens'^w and the Earth's'^w creation: (O), our Lord [You^s] created this^x not falsely *subhana*²⁵⁶ (*hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of*) You^s so let-preclude us [You^s] from The Fire's'^w torment.

192. (O), our Lord, verily You^s whom^p [You^s] admit (*in*) The Fire'^w then *qad* (*already and affirmatively*) disgraced him [You^s] and not for the *dha'lemeena*²⁵⁷ (*injustice-doers*) (*are*) of succorers.

193. (O), our Lord verily we heard a caller calling for the belief that: let-believe you^z by yourⁿ Lord; so we believed; (O), our Lord so let-forgive [You^s] for us our offenses and let-expiate [You^s] *a'n* (*off*) us our *sayye'aa'te*^w (*demeritorious-deeds*)^w and *tawaffana* (*let-You^s receive us while dying*) with the *abra're*²⁵⁸ (*dutiful-people*).

تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُغِيسَ مَا
يَشْتَرُونَ ﴿١٨٧﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
آتَوْا وَيَحِبُّونَ أَنْ تَحْمَدُوا بِمَا لَمْ
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا
وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَن تَدْخُلُ النَّارَ فَقَدْ
أُخْزِيَّتُهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا
رَبَّنَا فَاعْفُ رَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

²⁵¹ The word “وراء” means: (1) “الذي لا يُقَدَّر عليه، مثلاً: و يذرون وراءهم الآخرة.” (2) “القدم أو بعد الخلف للأمر العظيم الذي لا يُقَدَّر عليه، مثلاً: و يذرون وراءهم الآخرة.” (3) “ولد الولد”. So, here *beyond* (not behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

²⁵² The word “أتوا” = “come out” = “become known,” because they (*the hypocrites or those who love to be praised for what they did not do*), they “come out” with their happy announcements, after the Prophet (SAWS) went out in the *Jihad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they “*justified*” to the Prophet (SAWS) their stay behind.

²⁵³ The word “مفازة” = “منجاة,” meaning *rescue-achievement*. For the meaning of “مفازة” = “منجاة,” see التاج.

²⁵⁴ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “أولو الأبواب” = the *albab*'s possessors.

²⁵⁵ *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

²⁵⁶ The word “*subhanaka*” = “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render “*subhanaka*” = “سبحانك” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

²⁵⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

²⁵⁸ See the *Lexicon* attached to this Translation for full elaboration on this great word.

194. (O), our Lord and aa'tena (let-accord/allot us [You ^s]) what [You ^s] promised us over/on Your ^t messengers; and let-not disgrace us [You ^s] The Qeyamatey's ^w (Judgment's) Day; verily You ^s not unfulfill the appointment.	رَبَّنَا وَعَاتَنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾
195. So estajaba ²⁵⁹ (favorably-answered) for them their Lord; surely I waste not a work of a worker of you ^b [of] a male or a female some (of) you ^b of some; so who ^f emigrated they ^z or (had been) driven they ^z from their homes ^w and (had been) annoyed they ^z in My path and mutually fought they ^z and (had been) killed they ^z , surely [I] (shall) assuredly ²⁶⁰ expiate a'n (off) them their sayye'aa'te ^w (demeritorious-deeds); ^w and verily [I] assuredly (shall) admit them (into) gardens ^w run ^w from under it ^w the rivers, a reward from ende (by munificence of/by Rule of) Allah; and Allah has husno ²⁶¹ (ultimately meritorious-beautiful) (of) [the] reward. ²⁶²	فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنِّي بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلْزَمَ الْكُفْرَ هَاجِرُوا وَأَخْرَجُوا مِنْ دِيَارِهِمْ وَأَوْدَوْا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾
196. Let-not assuredly deceive you ^s taqallobo (iterative transpose) whom ^f unbelieved they ^z in the bela'de ^w (region/country/community). ^w	لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾
197. A little mata'aon ²⁶³ (resource of a transitory worldly delight); afterwards their abode/lodging (is) Hell ^w and wretched (is) the meha'de (bed/cradle/place of abode).	مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾
198. But whom ^f ettagaw (they ^k had reverentially guarded not to displease Allah) their Lord for them (are) paradises ^w /gardens ^w run ^w from under it ^w the rivers, immortals they ^z (are) in it ^w nozolan ²⁶⁴ (hospitality-abode) from ende (by munificence of/γ Rule of) Allah; and what Allah has (is) khayron (choicer/worthier) for the Abra're (dutiful-people).	لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا تَزِلَّ عَنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾
199. And verily of the book's folks surely who ^p [he] believes by Allah and what (had been) descended to you ^b and what (had been) descended to them kha'she'eena ²⁶⁵ (they who: totally subdued their body, sight, sound and bow in the Prayer) (are) for Allah not they ^z purchase ²⁶⁶ by Allah's Aya'te ^w (messages/statements) a little price; those for them (is) their remuneration enda (by munificence of Rule of) their Lord; verily Allah (is) swift (in) the accounting.	وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ بِقَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾
200. O you, who ^f they ^z believed essbero (let-hold on your ^k patiently) and ssa'bero (let-best your ^k your foes in patience) and ra'betto (let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await your ^k the Prayer) and ettaqo (let-reverentially guard you ^k not to displease) Allah la'alla (craving currently unavailable deed that/perhaps) you ^b prosper you ^z .	يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

²⁵⁹ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

²⁶⁰ The "ل" in "لأَكْفِرَنَّ" and in "لأَدْخِلَنَّهُ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

²⁶¹ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

²⁶² The beauty reward is either Allah's pleasure or the Paradise or both.

²⁶³ See the Lexicon attached to this Translation regarding "mata'a."

²⁶⁴ The word "نَزَلًا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land.

²⁶⁵ The word "خَاشِعِينَ" = khashhe'een, is plural, masculine, subjective noun, with no English equivalent available for it per se. The word "خُشُوعٌ" in "خَاشِعِينَ" = khashhe'een involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خُشُوعٌ" denotes submission or subduing of sight and sound as well. So "الخَاشِعِينَ" are those who had totally subdued their body, sight and sound. Also some time "الخَاشِعِينَ" = they who bow in the Prayer. See البصائر and اللسان.

²⁶⁶ This is in contrast to some people of the book, some rabbis for example, who uses Allah's Ayat to take little price, i.e. they exchange the Ayat for a paltry of money. +

